

# Jeremy the Prophete/ translated

into Englishe: by George Joye:  
some tyme felowe of Peter  
Colledge in Canie:  
bridge.



The songe of Moses is added in the en-  
de/ to magnif ye our Lorde for the fall of  
our pharao/ the Bisskop of Rome.

Anno. M. D. and. xxxiii.  
in the moneth of  
Maye.





# The Preface.



The Prophets / as they  
were al taught / stered by /  
and thrust forth of one  
spirit to preche and wyte  
the worde of the Lorde: so  
folowd they al one threde  
and lyne tending vnto one ende / euen our  
sauour Iesus Christe the parfait some &  
ful conclusion of al the lawe & Prophets.  
So that whoso in reding the lawe & Pro-  
phets / directe his inward eye to beholde  
& knowe our heuenly father for þe one Ve- Johan  
viii.  
ry God a lone with his sone Iesus Criste  
sent vs from him / beleuinge perfittly to be  
iustified and saued by the grace of God &  
father througħ þe merits onely of Cristis  
dethe Very God & man / he readeth a right  
with grete frute / he recheth & resteth gra-  
cioussly vpon the same marke that al the  
Prophets did shote at / eue vpon him that  
sayd. I am the waie / the trouthe / and lyfe. Johan  
xiii.  
vpon this glorious and sauing signe to  
be agayn said (as Symeon tolde Mary þe  
Birgen his mother Luke ii. ) the two te-  
stamentis also looked with cōtrarye aspec-  
tis / th: olde beholding him to come / & new  
looking



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Exodi.  
xxv.
Matth.  
xvii.
Luk. ix.
 looking Upon him paste and comen: no no-  
 ther wyse then the two Cherubyns stan-  
 ding Upon the arke of the couenaunt did  
 figure: bothe looking contrary waies / y<sup>e</sup> one  
 beholding the tother / & yett did they bothe  
 two set their eyes looking into the propi-  
 ciatour / eue<sup>n</sup> Upon Cryste our seat of mer-  
 cy / and mercy stole. And hither looked al-  
 so those two sufficient witnesses Moses &  
 Helias / the one representing the lawe and  
 the tother the Prophetis / when Cryste  
 transfigured himself / bothe concluding &  
 consenting with Cryst / in that they talked  
 together w<sup>ith</sup> him expressing his ende whic-  
 che he shulde make & finishe at Ierusalē.  
 For whom els after that gloriouse sight  
 and communication did his disciples there  
 se but onely Iesus left alone? What so euer  
 therfore Cryste did / or suffered / as touchig  
 the benefit & forme of our redemption / the  
 lawe and Prophetis tolde it al before. So  
 that the talking together of Moses & Hel-  
 lias with Cryste declared the lawe & Pro-  
 phets to consent & agree bothe vnto Cryste  
 y<sup>e</sup> Very best the lyfe & perfecciō of al y<sup>e</sup> bele-  
 ue in him. Whiche thinge to confirme / the  
 Voicē of the father was there herde out of  
 the cloude sayng. This is my dere belo-  
 ued sone / for whose sake I am pleased & set  
 at one

## Into the Prophete Jeremy.

at one with man: him therfore / se that ye  
 hear. Deserue diligently (good Crysten re-  
 der) the behemence & prieth of this promow-  
 ne Ipsū / when the father commaunded vs  
 sainge: Ipsū audite: him se y<sup>e</sup> hear.  
 And beware of them that wolde ostraide  
 & thrust y<sup>e</sup> to the churche of Be<sup>n</sup> any vni-  
 uer<sup>s</sup>al verities strange doctryne / then  
 the doctryne of lyving men. Hear them not  
 whiche wolde comaunde and compel vs to  
 beleue & hear any other teacher then Cry-  
 ste / & sicke as their doctryne be consonant  
 with Crystis worde / aperc they neuer so  
 holy / and wel lernes. Let sich false Pro-  
 phets (as Jeremy whissheth and threter-  
 neth) go and be ruled of y<sup>e</sup> wynde / whiche  
 preche vs to worship images or to seke  
 any other helpe / saluacion / intercessours  
 and meanes betwene vs and our father  
 then Cryste Iesus alone sufficient / euer  
 herde and praynge for vs incessantly.  
 Cryste therfore to shewe himselfe that ly-  
 uely fountayn of perpetual waters plen-  
 tuously springing forth into lyfe euerla-  
 stinge vnto al that drinke / that is to saye /  
 beleue in him / sate him downe once ful-  
 wery to reste himselfe vpon the wel bring  
 whiche Iacob longe before had digged:  
 euermore seking an occasion to insinuate  
Jere. 8  
c. xxi
Johan  
iii.
A.iii. and



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and offer himselfe a sufficient refrigery & sauiour for synners / what tyme he opened himselfe vnto that sinful Samaritan: new womā telling hir: that who so drinke of the water which I shal geue him / he shal neuer more thirste &c. That is / who so beleeue in Cryste / shal neuer desyer any other meane / sauiour / comforter & refreshher: but shal fynde & fele God the father one alone for al sufficient through the grace and merits of his sone our sauiour Criste: In him onely to glory & reioyse as this Prophecie comandeth vs. Whiche glory who so once taste & fele / he wil not onely geue it to no nother as in Isaie is shewed: but he wil trouble and quake to hear this greuous complaint and heuy manasshing of God almighty by the mouth of Jeremy saying: My peple haue caste me a waye which am their glorye / they haue chāged their glory for þe an Idoll þe cannot helpe the. As here now the Prophecie entred into the argument and mater of al his sermons & of this hole booke / and brekyng forth the into a great fereful exclamacion / casset in heuen and erthe (as did Isaye in the beginning of his sermons) to testifye / and detest our abominable idolatrye / cryng out thus: Oh heuens / be ye a stonned / be ye a frayd

Jer. ix.  
Isa. 41.  
Jer. ii.  
Isaie. i.

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a frayd and merueously amased saith the Lorde. For two offencis haue my peple committed. They haue forsaken me / euen the very lyuely fountayn of perpetual waters: and digged themselves vp pittis al to troden and broken whiche maye holde no waters. The heuens to be a stonned and to detest this bakfalling from Cryste our glorye vnto any other creature / is as mych to saye as oh heuens withe drawe your helpe & comforte from vs: geue vs nether rayne nor any ceasonable wether / nor yet holson ayer / but acordyng as it was thretened vs in þe lawe / be ye as hard as yern that þe erthe might be as harde as stele: for rayne to geue vs drought & heat to bake our lande in baraynes / for pleasant wether to geue vs thondre & terrible lighteningis: corrupte ye þe ayer / þe pestelence might take awaye man & beast. And yet although al this were to lytle / swer: be and famyn be thretened vs to. ye and at last to be casten out fro Cryste our glorye in heuen vnto perpetual payne in hel: for forsaking Cryste our glorye & digging vs vp theis poysoned pittis of our owne inuentiō / pittes al to trode / troubles / & broken / euen the tradiciōs / lawes / & decrees with all the deuillish doctryne drawne

Deute. xviii.  
Jeremi. viii.  
A. iiii.      forthe



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for the of these dampnable deluere & bis-  
shops of Rome and their faccion deluening  
and digging vs vp their maddye & myery  
stinkinge dykes al for to fede their own  
carnal affectis / to maintayn their gliter-  
ing glorie / and to encrease their fylthy  
lucre / and stallesse their falsely vsurped  
power : wherby they haue hitherto & so  
longe deluded and seduced many a simple  
soule / & trapped & holden captiue euen Em-  
perours and Kinges : And how they their  
selues dayly trouble and breake their own  
dye pittes with dispensacions relaxacions  
permissions gloses &c. they know & fele  
it & haue payd for drinking of their gol-  
den cup / whiche that abominable hore of  
Babylon as Iohā describeth hit sitting in  
purple / scarlet / & golde decked with preciou-  
se stones holseth yet in her hande ful of  
abominations & the filthines of hir own  
luste. But as for hir pestilent pittes / they  
maye holde none of thos slyely refres-  
hing waters whiche Criste offered vnto  
Samaritane woman / & dayly offreth thez  
vnto vs to calle vs frō these popishe pud-  
dels / vnto hymselfe the very perpetual  
springe of everlasting lyfe.

Isa. 30.

These dirtye deluere & prophete I saye  
callethe also web weauers agensse & myn-  
de of

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De of y lord / detesting & abhorring their la-  
wes & tradicions : threatening thez for their  
digging vp of sicke vsuerye pittes / wch  
a euertlasting dampnacion : I saye. y. sayng  
wch to you & make vngodly lawes & set  
statutes to harde to kepe to oppresse y pore  
in ingement / & vttterly to begger my soyr  
simple peple wch stryfe a lawe / y the destitute  
al helpe and counsaill might be a proye  
for you & so to robbe the fatherlesse. &c.

Wherfore now at laste / it hath pleased  
almighty God to call for the Jeremy his Jer. 1.  
Prophete / to sende & to sette him as a signe & 15.  
son wch a pillar of verne to preche in en-  
glish agensst this heyn monster of Rome  
& al his drasse. He hath shewed Jeremy y Jer. 1.  
rodde of the makinge watcher / & the see-  
thinge pottle boydinge for the as it were  
from y north este / altogether threateninge  
the heyn burdens & present vengeance  
of God shortly to be powered for the vpon  
this Babylonik beast. So y wch so read  
y. v. d. m. xli. f. a. li. chapters of this pro-  
phete / he shal se there clerely y present face  
of y soden miserable fall of the Pope & his  
kingedome now at hande so slyely set for-  
the / vnder y names of proude Moab / his  
brothere Ammon / & Babylon / y no apper-  
les coulde haue paynted it more presently.

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ere. 51.
 Nowe therefore (good Christen Bretherne) let vs be warned intyme / & hear the exhortacion of Jeremye crying vpon vs sayng. Flee fro oute of the middes of Babylon & let euery man saue himself / let no man dissembles nor holde his tongue at his wickednes. For verely Babylon which is Rome is as wyked & full as it is reported & described / as al her vngodly lyving & decayful dedes openly testifye & declare her.

ebz. 11.
 But to speke of the iustis and pcease of Jeremye / ye shal knowe that these his sermons declare of how highe a spirit & feruent faith he was : but his chaunce (as be the chaunces of all true prechers before the worlde) was moste miserable and hard / as one of those that preched the worde of the Lorde God both prudently & constantly vnto his dethe / nothing abashed at the threateningis of the vngodly kinges and preistis that raigned in his later dayes. Whiche constancy / moste commendable in any precher coude not come but of a perfect and ferme faith in God. Whiche faith being present / & now the herte of the precher is endwed and strengthened with all vertue & goodnes. For faith wil haue victory and ouercome al perels. But yet was his lyffe troublous / for that the plagges / bur

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ges / burdens / and that miserable captiuitie / which the Prophetis all threatened before to come / it was his chaunce to see them / and to be partaker of the perelouse paynes / & heuie destruction which he also prophesied vnto them himselfe / and not onely suffered this greuous temptation / but was also violently caried captiue of his enemyes into Egypte / after that Iuda and Ierusalem were all destroyed & caried captiues into Babylon / yet was his doctrine & sermons all this troublous tyme both godly / louing / faithful and prudent / For he exhorted them sweetly and louingly / he rebuked sharply and earnestly / & preached euermore as faithfully & constantly. So that if we beholde his faithfulness / he is feruent. If we consyder his erudicion and doctrine / he shyneth. If we loke vpon his prudence / it is right sauourye & well seasoned. If we beholde his godlynes / he exceedeth. And as for his constancy / it is inuincible & beareth a waye al victory.

With howe deue sighis sorrowed he the backsliding of the peple frome their God? What lamentacions made he for that he had so longe with so grete perel preched to them as in Bayne / & also for the captiuite of the peple & miserable destruction of Ierusalem?



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Jerusalem: what goodly comparisons & sensible similitudes brought he in/when he preached to perswade & call the peple to repentance: As when he preached the destruction of the cyte in Tophet/where to laye & thinge more manifest and present at their eyes/he smote the two erthen pittherdis together breaking them al to pices before his audience/saing. Thus saith y<sup>e</sup> Lorde of powers. Euen thus Hal I alto breake and destroye this peple and cite lyke as a potter breaketh a vessel which he maye neuer more be restored. This did he to fere and to moue them to repentance. For that oratour and preacher perswadeth moste vehemently which helpeth his oracion w<sup>th</sup> conuenient iestures/apte similitudes & moste present affectis. So that in the Prophetis sermons there is no sicke hardnes & difficultye as some men complayneth of/except y<sup>e</sup> sloughishness & sleapye reder nothinge excercysing himselfe in readinge diligently & reuerently the holy scriptures bringe it with him/and so himselfe be the very cause why he bringeth a waye so lytel frute in reding them. The Prophetis be the expowers & declarers of the lawe & not y<sup>e</sup> obscurers and derkeners there of: they be as Peter saith the light set vp in a derke place vnto whiche

## Into Jeremy the Propete.

to whiche he exhorteth vs diligently to attende. What argument so euer they take in hande to declare & proue/they neuer leue it vntyl they haue so often/so many wayes and w<sup>th</sup> so many sensible similitudes & apte comparisons set it forth & euery hearer be he neuer so simple & rude maye see & vnderstand it clerly. Howe compasseth Jeremy aboute w<sup>th</sup> so many wordes comparing the backsyding of vs from god/to aduoutrye calling vs vnsheamed herettie & our images whom we seke our louers acc. and al to bringe vs agen vnto Crist our spouse from our fornicacion committed (as he often saith) with stockes & Anathothores: Nether coude the vnkinde dealing was a b of his owne folke of Anathoth nor yet the tel tow false behaniour of the rulers agens him ney th once turne his mynde from them. There tribe of coude no kinge for al their threacening/ Benia- psonment & punishing make him to hes man. iii rink or cease from his offyce that god cal- my lene the wel led him vnto. But euer more aftir any fall from I (he was a man) he rose agene more feruēt/ rusalem more constant and earnest then euer he was where i before. Whom so/now (Crysten' reder) thou Jeremy hast in thy handes preaching vnto the in was bo Englische the same sermons whiche he pre ne. ched vnto the peple of Iuda & Jerusalem corrup



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corrupted with the same synners wherby  
we nowe labour and be as greuously in-  
fected: whom no lesse greuous plagues af-  
flictions and burdens abyde/ if we repen-  
te be not and turne not to our spouse Je-  
sus Crist him with the father and the ho-  
ly gost one God to worship & serue onely.  
Whiche geue us grace so to rede and hear  
this his Prophecie that he mought pre-  
che vnto us with more frute than he pre-  
ched to the Iwes: Amen.

But first ere we beginne to rede him.  
Let us hear the state and brieue succession  
of those. iiii. Kinges/ in whose dayes/ and  
how longe/ Jeremy preched.

Josias/ the laste good Kinge of Iuda/ ra-  
igned. xxxi. yere. He had these iiii. wiked  
sones/ Joachas/ Joakim/ and Zedechias.  
The story beginneth the. xxi. chapter of  
the fourth booke of the Kinges and contin-  
ueth vnto the ende of the booke. Jeremy  
begane to preche in the. xiii. yere of Jo-  
sias/ so continuing vnder him. xlviii. yere.  
After Josias/ reigned Joachas/ & that  
but. iii. monethes/ and then was he led ca-  
ptiue into Egypt. Then reigned his bro-  
ther Joakim. vi. yere/ and then was led ca-  
ptiue vnto Babylon. After him reigned  
this Joakims sone called Joachin or Jeco-  
nias

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iiias. iii. monethes and. x. dayes/ and was  
led also captiue vnto Babylon. Then last  
of al was Zedechias the thirde sone of Jo-  
sias choson of \* Nebuchadrezzar King of <sup>\* Diche</sup> <sup>wyse ca</sup>  
Babylon/ to be Kinge of Iuda. Whiche Ze-  
dechiæ after. vi. yere / Jerusalem taken <sup>led Na</sup>  
and destroyed/ was led also captiue to Ba-  
bylon / his eye put forth/ but his owne  
children firste slayne before his eyes/ that  
so greuous & painful a laste sight might  
be printed and ever present in his mynde  
into the increasing of his perpetual payne  
& sorowe whyle he lyued. The tyme ther-  
fore whyle Jeremy preched/ vnto the cap-  
tiue came/ was. xli. yere. li. monethes/  
and. x. dayes. Here maye we se in howe  
troublouse a tyme this Prophecie pre-  
ched. For doubtlesse these iiii. Kinges wer  
not led awaye thus captiued out of their  
owne lande with out grete calamite / ba-  
taile/ and bloodshedding.



**A** The sawtes escaped in the printinge.

In the firste leif/the. vii. lyne of the first  
chapi. Rede thus. And I saye/Ah lord (c.  
In the. viii. lef/seconde syde/seconde lyne/  
Rede Ephraim.

The. xiiii. lef/seconde syde. xvi. lyne/re-  
de whom they worshipt.

In the begynning of the. ix. chapter/the. v.  
lyne rede geue.

The. xxii. lef. ii. syde. vii. lyne of v chap.  
rede which he there fayned.

The. xv. lef in v mergent/Rede exodi. xix.

The. xxviii. lef/seconde syde. xvi. lyne/res-  
de/requested.

The. xxxvi. lef. xix. lyne/Rede knight.

fo. xlvii. ix. lyne/rede/as here ye haue  
herde.

fo. lvi. xvi. lyne/rede euer.

fo. lxi. viii. lyne/rede not/sone of Jer-  
chim twyse.

The title of thys boke. fo. i.

## **These are the actis**

and sermons of Jeremy the sonne of  
Helchie Priest/one of those that dwelt in  
Anathot/the region of Beniamin. Vnto  
whom the worde of the lord was shew-  
ed. firste in the dayes of Josias/sonne  
of Amon kinge of Iuda/the. viii. yere of iiii. Bo-  
his raigne/and so durynge thow the ty-  
me of Joakim sonne of Josias king of Ju-  
da/Butil. vi. yeres of Zedechias the sonne pr. xvi.  
of Josias king of Iuda wer ended/whan  
Jerusalem was taken euen in the  
fifte moneth.

The worde of the Lord was sente vnto  
me/speking thus.

**A** The fyfthe Chapter.



**B**efore I fashioned the  
in thy mothers wombe/  
I knew the: and before  
thow wer borne/I sancti-  
fied the: and ordined the  
to be a prophete for the  
peple. Ah lord God/  
thow knowest how rude I am of speche:  
for ful yonge & simple am I. And the Lord  
answered me. Think not so: for thou  
shalt go preche vnto al that I shall sende  
the



## The firste Chapiter

the: & thou shalt speake what so euer I shal  
commande the: feare not their faces / for  
I will be with the to deliuer the / saith the  
lorde. And euen forth withal / the Lorde  
stretcheth forth his hande / and touched my  
mouth: saying agene vnto me. Beholde I  
set my word is fast in thy mouth / so I or-  
der the thise daye to be an overseer to vi-  
syt both the people & their kinges / to pluck  
by the roote and to cast downe / to destitue  
and to scatter / and that thou shouldest also  
edifye and plante. Eft sone after this /  
the Lorde spake to me on this maner /  
saying: Jeremy / what seest thou? And I  
sayd / I see the rodde of a wakig watcher.  
Well (sayd the lorde to me) thou seest right  
well: for euen I shal watche and wait vnto  
my purpose to finish it. Quere this the  
lorde spake vnto me the seconde tyme say-  
ing: What seest thou? A seething potte  
quod I / do I see: & that euen from the north  
the as it were hitherwardes looking. And  
the lorde sayd to me: Euen from the north  
the shal thir be powerd forth an heuy he-  
auy of plagues vpon all thynhabitours of  
this lande. For so / I shal calup all the kin-  
redes of the northest regions saith the Lorde  
and they shal come: & eche of them shal  
sitte & iuge openly euen in these fore ga-  
tes

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tes of Jerusalem / & in all the walles rown-  
de about it / and throughte all the cytes also  
of Iuda / by whom I shal declare my ven-  
geance vpon the gret and manifolde wis-  
kednes of these men which haue forsaken  
me / offering their gifts vnto strange gods  
dis and worshipinge the workis of their  
own handis. Thou therefore gird vp thy  
raynes / aryse and go preche vnto them  
all thingis that I commande the: feare  
not their faces / lest for thy faine faith  
and fere / I make them to preuaile. For  
so / this daye do I sette the a stronge de-  
fensed cyte / a piler of yerne / and a bra-  
son wall agens all this sonde / agens the  
kingis of Iuda and hir rulers / agens  
the priestes and people of the lande: wher-  
fore they shal fight agens the: but it shal  
not lye in their power to overcome the: for  
I shal be with the (saith the lorde) to deli-  
uer the.

## The seconde Chapiter.

**T**hen was the worde of the lorde shew-  
wed vnto me / commanding me thus.  
Go and krye into the eares of Jerusalem /  
saying. Thus saith the lorde. I cannot for-  
get the / especially when I remember my  
B.ii. mer



## The seconde Chapter

mercifull couenāt with the / and agen the  
goodnes of thy yongthe. I cannot forget  
thy true love in marriage / wherby thou fo  
sewest me thowow the deserte / a sonde En  
laboured & Enfowne. Thou wast once an  
holy Israel before the lord / eue the firste  
frutes of hys felde: so that whoso had de  
noured the they had displeased him: & mi  
schefe shuld haue fallen vpon the / sayd the  
lord. Hear ye therfore the worde of the lord  
de / bothe yow that be of the house of Jacob  
and all the familye of the house of Israel.  
Thus saith the lord vnto you: What fau  
te or fraude sewnd your fathers in me / to  
go so farre backe frome / and to be made so  
vayne as to folowe lyces: nether yet once  
to thinke / where haue we leste the lord /  
that led vs out of the lande of Egypt / that  
brought vs thowow that desert / thowow a  
wylde lande harbourles / a terrible barren  
lande where we sawe but dethe / thowow a  
lande which no man passed by / and in the  
which no man dwelled. And when I had  
brought you vnto that fatte lande of Car  
melus to take your plesure of hir frutes  
& commodites: you went your wayes and  
defyled my lande / & made myne heretage  
abominable. And euen the priestis / they do  
not once remembre me sayng: where is the  
lord

Of Jeremy the Propheete. Jo. iii.  
forde? The learned in the lawe / they know  
me not. And as for the pastours / they syn  
ne agens me. The prophetes they preache  
al for Baal his profit / and ar gone after  
ydols which cannot helpe them. Wherefo  
re I am vtterly constrained to cōtende in  
iugement bothe with you & your children  
he saith the lord. For go your wayes vnto  
the eylandis of Tethim / & beholde: send  
de into Cedar and consider diligētly whi  
ther ther be any sicke thinge done: ye / for  
whether the gentiles haue castoure their  
goddis: albeit in very dede / they be no god  
dis. But my peple hath cast awaye their  
glory for an Idole that canst help the. For  
this thinge therfore: Oh heaucins / be ye  
astounded / be ye a frayd and meruellously  
amased with the lord. For two grete of  
fences hath my peple committed. They ha  
ue forsake me / euen the very foun  
tayne of perpetual waters: and digged  
them vpon pittis also troden & broke which  
may holde no waters. Is Israel a goodde stas  
ue / or rather the good manns sonne of the  
house? And wherfore the is he gon into a  
proie? Wherefore roze they vpon him like ly  
ons? They haue brought their lande into  
a wildernes: Their cites ar so thowdow  
ne & bent / that no man may inhabit the.



## The seconde Chapter

For the effeminate childerne of Memphis & Chanicos haue polluted the/ euen vnto thy neck. Hapened it not thus vnto the for that thou forsokest the lord thy god euen then when he wolde haue directed the in the waye: And now: what hast thou to do in the waye to Egypte: To drinke troubled waters: Or what makest thou in the waye to Assyrie: to drinke the waters of the floude: Thy nowne malice shal reprove the: and thy nowne backslidinge from God shal condemne the: that thou maist know and vnderstande how pernicious & perelous a thinge it is that thou hast forsaken the lord thy God/ dreding him nothing at al saith the lord God of power: when euen from the beginning I broke of thy yoke and thy bondes / for that thou complaynest and praydest me to make an ende of thy bondage. But for al this / yet thou stoodest forth offering thy bodye to be abused vpon euery highe hill and vnder euery brode branched tree / Wh harlet: ye & that euen while I went aboute to plant the/ that thou mightist haue ben altogether of that noble vyne stocke and of that faithfalsede. How art thou this alienated fro me into so strange and barayn a vyneyarde oute of kinde: In somiche as

wasse

## Of Jeremy the Prophete. Jo. iiii.

wasse thou thy selue neuer so cleane with  
 \* Nitro. And powder thy selue neuer som-  
 che with \* Worith. yet art thou spotted  
 with thy nowne wickednes in my sight  
 saith the lord God. Nether cannest thou  
 save: I am not so polluted/ nether haue I  
 gone after goddis: for loke vpon thy now-  
 ne wayes in wodis & vales / oh swift: Las-  
 me / at thou shilt se what thou hast done.  
 Thou hast ruine vnto these places lyke a  
 swifte aniling dromedary with as fier-  
 ce a desire as the wyldc assis wote to mil-  
 deries for his plesure to beate himselfe.  
 Who coude refrayne the: who so euer seke  
 the oute shall fynde the euer more in thy  
 menstrowe. When we forbode the: these vni-  
 godly peines taking/ saing: Go nomore but  
 refoote to these Isols/ kepe thy throte fro  
 me thirst. Thou answerdest vs saing/ we  
 wil not/ we care not for these paines: for  
 our loue is set vpon strange goddis / and  
 eue then wil we followe. But as the the-  
 fe is a shamed when he is espyed: eue so  
 be ye confounded oh house of Israel. Bo-  
 the the peple / yea their kinges & rulers/  
 prestis and prophetis al be ye ashamed  
 and confounded. for they say their water  
 noster vnto a stocke / and to a stone they

B. iiii. saye:

\* full  
 lers  
 et al.  
 \* M  
 rias.



## The seconde Chapter

saye: Thou art my mother: they haue turned me their backe & not their face. But in tyme of their trouble whan they shall saye: Arise and helpe vs: I shal answer: Where art thy goddis whom thou madest thee: Let the ryse & saue the in tyme of thy affliction. For loke how many cites thou hast (oh Iuda) so many goddis hast thou. Wherfore cōtende ye with me sith ye be al synners agens me saith the lord: I smite your children / but al in vayne: for they receyue not my disciplyne. your swerde deuour: eth your prophetis like a deuouring fyre. ye are the peple of the lord: loke therefore vpon his worde. Am I become a wilderness or a derke sonde to Israel? Wherfore than saith my peple / let vs fal from hym and come nomore at him: Do the mayde forget hir chryse or namēt or the wife hir goodly girdle? And doth my peple forgete me so longe? Wherfore settest thou forth & cōmēdest thy nowyn wayes to be so good as to fynde fauour for the: when euen thy selue hast stayned thy nowyn wayes with synne? For vnder thy winges is ther founde the bloude of pure innocēt soules: & that not in corners and holes onely: but openly in al these places. And yet darest thou saye: I am an innocent: wherfore his indignaciō may

## Of Jeremy the Propheete. fo. 2.

may not lyght vpon me. But beholde: I wil cōtende with the in iugemēt / because thou thinkest saying: I am no synner. But how filthy a sinner shalt thou apere / when it shalbe declared openly / how ofte thou hast returned & repeted thy nowyn wayes: for thou shalt be ashamed as wel of egypt as of Assyrie. For thou shalt go hence with thy handis cōwpled ouer thy head. For the lord shal frustrate thy hope & confidence and thine hyls prosperite and confozte shalt thou fynde in them.

## The thirde Chapter.

**I**t is thought comonly / that (yf a man put away his wyfe / & she now go an maye hirselfe to another) it wil be asked: shal he any more take hir agayne? For is not this felde now defiled? But thou hast playd the harlot with many an herdsman: nethelesse turne agayne to me saith the lord. Lift vp thy eyes & loke vp vnto al these quarters aboute the / & se whither any place be vndefiled. Thou fastest downe by the wayes wayting for the in the desert lyke a these / insonche that therthe was polluted with thy synnes & forredome. Herof ceased the smal raynes & ceased

B. V.

cease



reasonable shewers. Thou hast gotten the  
an heretics forehed and cannest not be as-  
hamed. Wicke / euen now thou woldest  
haue called vnto me / sayng: O my fa-  
ther / thou art the goyde of my yowth /  
and wilt thou be turned from me for euer:  
wylt thou holde thy selfe from me al way-  
es? But so / thou both spekest and doest  
enel more and more. Also the Lorde sayd  
vnto me in the tyme of Josias the kinge:  
Seist thou not what Israel that bakfly-  
der from God hath done? Which went his  
wayes vpon euery highe hill and vnder  
euery thicke tre and ther playd the har-  
let: Netherlesse whan she had committed al  
this / yet I sayd / turne the agene to me:  
and yet she turne not. And euen thy Jas-  
me enuyneth hath her faithles syster Jus-  
da sene. That is to wete: Whan I had per-  
faily beholden al thaduoutry of Israel  
that bakfaller / & had forsake hit / geuing  
hit a bill of diuorfe: yet wolde not Iuda  
her vnfaythful sister feare me / but went  
awaye to / and playd the harlet: so that  
the fame of hir fornicaciō is floure thow  
al this lande and hath stayned it: for she  
hath committed aduoutry with stones &  
stockes. Nether is this her faithles sister  
Iuda aftr al these warningis returned  
vnto

vnto me with al hir herte / but faynesly  
and falsely / saith the lorde. And yet agen  
sayd the Lorde to me. Israel that bakfal-  
ler from me / is more rustie than is yet this  
vnfaythful Iuda. Go thy waye therfore  
and preach this sermone toward the nor-  
the / sayng. Be converted thou bakflyder  
Israel saith the lorde: for I shal not turne  
my face from you: for I am merciful saith  
the lorde / nether wil I abhorre the for  
euer / but receyue the age on this cōdiciō  
that thou wilt acknowledge thy synne com-  
mitted agens the lorde thy god / and that  
thou hast diuided and offred thy selfe here  
and there running after strange goddis  
vnder euery thik tree: but my voyce thou  
woldest not hear saith the lorde. Be con-  
verted you rebel bakflyden children saith  
the lorde: and I wil ioyne in mariage with  
you. For I wil take one of you of the  
cyte / and two of the hundre and lede you  
into Zion. And I shal geue you herdemen  
after my nowne minde which shal fede  
you with doctryne and wysedome. And  
whan you shall be encreased and multi-  
plied in the lande: than (saith the lorde)  
the arke of the lordis couenaunt shal no mo-  
re be spokē of nor mynded / no mencio mo-  
re shal be made therof: for it shal no more  
be



### The thirde Chapitre

Be visited nor honoured with oblation. They shall they call Jerusalem the seat of the lord / and all the gentiles shall be gathered vnto it for the name of the lord which shall be geuen to Jerusalem. Neither shall they follow any more the counsels of their own shrewed hertis. Then shall they that are of the house of Juda go to the house of Israel / and come both to gather from the north the region vnto the land which I gaue your fathers. I shewed the how I purchased the into the wombe of my children / and gaue the that desyerde land so pleasaunt a possession / and also that noble hoste of the gentiles: commanding the to call me father and not to fall backe from me to any other gods. But as the woman breketh hir promise to hir housbonde / so hast thou broken promise with me. Wh house of Israel saith the Lord. Wherefore the noyse of the children of Israel shall be heard all aboute wailing & weping because they haue despyled his wayes / and forgotten the lord their god. Be conuerted you backsliden children / and I shall heale your backslidings. Saye / so we are thyne / for thou art the lord our god. Very liars are the hill toppis with the pompe of the mountaynes: Neither is in the lord our god / Very helth cometh to Israel

### Of Jeremy the Prophete. Jo. vii.

rael. But shameful deaths deuoured both the labours of our fathers eue from their cradles and also their flockes / herdes / sonnes & daughters. We shall sleape therefore in our owne confusion / and our ignominye shall couer vs. For both we & our fathers be synners agens our lord god eue from our cradles vnto this daye / in that we obey not the voice of our lord god.

### The fourth Chapiter.

**B**ut Israel / if thou wilt turne to me / if thou wilt turne to me saith the lord / and remoue all thy abominacions out of my sight / and be no more a runagate after false gods: but swere. The Lord rageth / ye & that in truth / in iudgement & rightwises / saying: The gentylis mought be blessed in him / and prayse and thanke him: then thus saith the Lord vnto all Juda & Jerusalem: you shall breke vp & tyll your land / and sowe it not for thornes. Be circuncised in the lord and take away the uncircuncision of your hertis as ye citizens of Juda and Jerusalem: lest my indignacion come forth lyke fyre & be kindled no man to quench it for your malicious counsels. Tell forth in Juda and Jerusalem / preache it saying: Blow forth trompettis



## The fourth Chapiter

pettis into the lande / sit it al with your  
 noise sayng: Get ye together and go into  
 your stronge defended cytes. Lister up a sy-  
 gne in Zion. Hastie ye and tary not / for I  
 shal bring forth a plague & grete destruc-  
 tion from the north. For the haithen de-  
 stroyer is set slippe and cometh forth of  
 his place lyke a lyon from his denne / to  
 bringe thy sonde into a desert / to smyte  
 downe thy cytes that noman may inhab-  
 bit them. Wherefore clothe your selues  
 with sacke / moorne & howle. For the hot  
 indignacion of the lord shal not be slack-  
 ed from you. In this day saith the Lord  
 the herte of the kinge and hertes of the  
 rulers shal faynt and fall. The prestis  
 shal be a stomed & the prophetis al ama-  
 ssed. And I sayd: Ah lord god / haste thou  
 thou deceyved this peple and Jerusalem /  
 sayng: ye shal haue peace and now the  
 sword pearseth their synes. In that ty-  
 me it shal be sayd Into this peple and to  
 Jerusalem. There cometh an hot winde  
 from the south plage by the waye of my  
 peple / nether to winnow them nor to clen-  
 se them. After this / my Beheement stronge  
 winde shal come: and then shal I teache  
 these men my iugements. For so / he shal  
 ascende lyke a cloude / & his chariets shal  
 be ly-

## Of Jeremy the Prophete. Jo. viii.

be lyke a stormye tempeste / ye and his  
 horsmen swifter than arges. Wo be I n-  
 to vs / for we are utterly destroyed. Washe  
 thy herte from euil o Jerusalem / that  
 thou maiste be saued. How longe shal thy  
 deedly and perniouse thoughtis tarye  
 with the: for siene Day and from the  
 mounte Ephraim ther is haide a noyse  
 that pronosketh and precheth dethe. Lo  
 euery gentyles geue warning and tel  
 Jerusalem that ther come destroyers fro  
 a farre lande. They tel it also the cytes of  
 Iuda warning them round aboute as do  
 the watch men of the feldis: for they ha-  
 ue angryd me saith the lord. Thy ceasles  
 and thoughtes haue brought the these  
 thingis. This is thy newe malice and  
 rebellion which hath possessed thy herte.  
 Then shalt thou crye / My bely my bely  
 ceth / my lyfe in my breste forswyth / my  
 herte withyn me is troubled: I cannot be  
 stil. For my soule hath heide the voyce  
 of the trumpet / and euery the dolorouse pe-  
 al to dethe and destruccion is now ronge /  
 euery now al the lande perisseth. Sodenly  
 shal my tabernacles be destroyed / & my  
 cortayns in the twinkling of an eye.  
 How longe shal I se these cruel tokens  
 and hear the voice of the trumpet:

These



These therfore shal come/ because my people hath despyed me and at besydes their wittes. My childerne ar fools & without vnderstanding. They ar wittye to do euell but to do good they ar alwittlesse. I beheld the erthe/ and so it is bayne and boyde. I looked vpon the heauens: and so they have not their light/ I lifted vp my eyes to the mountaynes/ and so they reeled lykely to fall/ and al the hilles shoke. I looked aboute/ and so ther was noman left. Also al the founles of the ayer were stonne awaye. I beheld/ and so Carmelus was become a deserte/ al hir cytes thredowne of the lord & of the fury of his wrath. For thus spake the lord. All this lande shalbe desolate. But yet shal I not utterly make an ende of it. Wherefore waile erthe & moorne heuen aboue: for of this thinge which I haue thought and decreed/ it shal not repent me/ neither wil I go from it. Every cite shal fle at the noyse of the horsemen and bowmen. They shal runne into canes and wodes and clyme into rockes. Every cyte shalbe left a lone woman to inhabit them. Whā thou art thus destroyed/ what shalt thou do? If thou clothest thy selue with purple/ and deckest the with golden ornaments / if thou payntest thy eye

brews

brews with starche/ yet shalt thou garneshe thyselfe in vaine. For they that loued the hitherto/ shal looth the and go aboute to quenche thy lyfe. For me thinketh I hear a voyce as it were of a woman traue/ling of childe/ or of one laboring in the travail of hir firste childe: that is to saye the voice of the daughter of Zion moorning and complayning in hir selfe casting hir armes abroad saying: Ah lasse for sorow/ for my lyfe fayleth in me for the slayne.

The fiste Chapter.

**G**o loke vpon Jerusalem with the oute: & consyder it also with yn: & seeke thou rowt euery streete / whether ye can fynde any one mā that ether dothe right or strideth for faith & trouth: & I shal spare the saith the Lord. For albeit they saye. The lord syneth/ yet is this their othe to deceyue/ whā thy eyes (o lord) loke for nothing so muche as for faith. For thou smitest the & yet they repēted not. Thou correctedst to amēde the: but they wolde not receyue thy disciplyne. They hardened their faces more then any stonne/ & refused to turne to a better mynde. Wherevpon I consydered with me my selfe thus / peradventure they ar so poore that they canot knowe the waye of the lord & in gemētis of our god. I shal get

me



me therfore vnto the grete estates & talke  
with the/ if paraduēture yet these mē may  
haue the knowlege of the waye of the lord  
de & the iugemēt of their god. But these  
men euē lyke al other haue brokē the yoke  
& plucked in sondre their bydle raynes.  
Wherfore the lord shal come fro the wode  
and deuoure them. The wolfe at theue-  
ning shal destroye the. The leoparde shal  
lye awaite by their cytes to teare in peaces  
as many as come out frothence. For  
they haue heaped synne vpon syn / and  
their baksydingis ar right greuous. Tel  
me then what thing hast thou where fore  
I shuld be mercyful vnto the? Thy chy-  
ldren haue forsaken me / and swore by the  
that ar no goddis / whan euen I myselfe  
had bounde the to me by an othe: and yet  
ar they aduouterers haunting harlettis  
houses. They ar be come as fyerce in pro-  
digiose libidinous luste as fatte staliards  
des / every mā neiathē at his neighbours  
wyfe. Shal I not be auenged vpon these  
thinges / saith the lord? And shuld not I  
take vengeance of what nacion so euer  
it be that is lyke vnto this? Lymie vp to  
hir walles and thzo them downe / tarpe  
not. Cut of hir branches and battlemētis  
for they belonge not to the lord. For the  
house

house of Israel and Iuda hath caste me  
awaye vnfaitfully / saith the lord / say-  
yng: It is not he that is God. Nether shal  
there come sicke afflicciō vpo vs. Swerde  
and hunger we shal not se. Wherfore the-  
se prophētis shal go their wayes into the  
wynde. And he that shulde preache shal  
not come amonge them. Euen thus shal it  
be dealt with the. Wherfore thus speket  
the lord god of powrs. Sith ye speake  
this worde: Lo I shal turne my wordes  
whiche thou speakest with thy mouth in-  
to fyer / and this peple into wode / that it  
maye deuoure them. Beholde I shal brin-  
ge vpon you a nacion from a farr (o hou-  
se of Israel saith the lord) a stronge boy-  
stious nacion an olde nacion whose tou-  
gue thou shalt not knowe nor vnderstāde  
what they saye. Their quyuers shal be  
thy present graue: for al they ar ful mygh-  
tye. This naciō shal eatup thy corne & fo-  
ode: they shal eat thy sonnes and daugh-  
ters: they shal deuoure thy flockes & dro-  
ues. They shal eatup thy vyneyardis &  
figges. And bete downe thy defenses cy-  
tes with swerde in whō thou trustedst mo-  
ste cheifly: and yet thus than wil I not ce-  
asse nor make an ende with you saith the  
lord. And whan they shal saye: wherfore



shal our lord God do al this vnto vs?  
 Thou shalt answer the. Because that lyke  
 as ye haue forsake me and serued strange  
 gods in your owne lande: euen so shal  
 ye serue strange gods stil in a strange lan-  
 de. Shewe this to the house of Iacob/ and  
 preche it in Iuda sayng: Hear (I pray the)  
 this thing thou folesse and hertlesse pe-  
 ple. ye haue eyes but yese not/ and ears  
 but ye heare not. Wil ye not dread me  
 saith the lord: Wil ye not feare my face/  
 which haue pyned yn the sea with san-  
 des: ye & that with this lawe to / that she  
 shal neuer passe ouer them: She maketh  
 a face with grete vehemence / but yet she  
 maye not: She swelleth vp into her highe  
 waues / but yet she breaketh not her la-  
 we. But this peple hath a faithles & re-  
 bellious herte. They are fallen backe and  
 gone their wayes so farre/that they thinke  
 not once in their hertes. Let vs yet fea-  
 re the lord our God whiche geueth vs  
 rayne in tyme/ and ceasonable showers  
 for our profit/ preseruing vs our corne  
 according to the due order of the year.  
 your own wickednesse haue turned these  
 thinges from you. And your synnes ha-  
 ue depriued you this grete commodite.  
 For in my peple ther ar fownde the vn-  
 godly

godly which bende snares pzeuely / & wai-  
 te to destroye men and to take them. And  
 as the nette is ful of birdes / so ar their  
 houses ful of goodis gotē with dissaight.  
 And hereof ryse their stontenes & riches:  
 hereof ar they magnified / made so fatte  
 and ful of trefure. Also they haue offend-  
 ed me with the moste greuous crymes.  
 They minstre not the lawe. The cause of  
 the fatherlesse they expede it not. The po-  
 re mannis wronge / in iugement they des-  
 lyuer not. Shal I not be auenged of these  
 thingis saith the lord: And shulde I not  
 take vengeance of what so euer lyke vnto  
 this: Thingis to be woundred at and  
 gretefully to be fered ar now done in this  
 lande. The Prophetis preche lyes / and  
 the pzeistis obaye and reioyse in them.  
 And my peple haue grete plesure in these  
 thinges. But what shal come of this at  
 the laste: Verely / euen this.

## The sixte Chapter.

Let ye forth of Ierusalem / ye stränge  
 sones of Beniamin. And blow up  
 trumpets ye men of Thecua: and let ther  
 be a toke lifted up vnto Bethacherem: for  
 ther cometh a plage and grete destruccion  
 fro the north. I shal make the daugther  
 Zion lyke a fayer tender one / that the pa-  
 L. iii. stours



flours with their flockes might come to  
 hir to pitche their tētis rowndaboute be-  
 hinde hyr/ eche one to fede vpon men yll  
 dedup into their handis. But shal I be  
 playne? Bende ye earnestly to bataile agēst  
 Jerusalem Arise/ and let vs go vp while  
 it is yet nuddaye. But alas the daye des-  
 clyneth and the darke euening drawth fas-  
 ste vpo: nethelasse arise/ and let vs go vp  
 euē in the night/ and thowdowne hir good-  
 ly strong defenses. For thus commaun-  
 deth the lord of powers. Lutoffe hir  
 trees and rearup a bulwerke agenste Je-  
 rusalem. This is the cyte that muste be  
 visited: for it is ful of violence and vniu-  
 ste vexacion. As the cesterne kepeth & en-  
 creseth hir colde waters/ euen so noures-  
 seth this cyte hir malice. Thefte and in-  
 iury ar harde in hir. Sorowe & woundes  
 ar euer in my sight. Be thou rather nour-  
 tred and amēde o Jerusalem/ lest I with-  
 drawe my harte from the/ and leue the des-  
 solate/ no man to inhabit thy region. For  
 thus saith the Lord of powers. The re-  
 mant of Israel shalbe plucked awaye as  
 men wer wouite to pyke of the grapes les-  
 ste aftr the grape gatherig. Turne thou  
 thy hande therfore into the maunde lyke  
 the grape gatherer. But vnto whome shal  
 I spee

I speke and testifie my selfe that he wolde  
 once hear: Their eares ar so vncircum-  
 cised that they may not receyue my wor-  
 de. For so the worde of the lord is put of  
 them in the place of obprobrye and sha-  
 me/ they set naught by it but reuyle it.  
 But Lord I am so repleynessed and las-  
 sen with thy fury that I labour in gre-  
 at sufferance. Haue done at once therfore  
 and power it forth vpon the childerne in  
 the stretis and also vpon the companye of  
 the yongemen. For the man with his wy-  
 fe/ and tholdema withe the bedrede shal-  
 be taken/ and their houses shalbe transla-  
 ted vnto oother/ as wel their felde as  
 wyues. For I shal stretch forth my hande  
 vnto the dwellers of this lande saith the  
 lord: because that from the feest of them  
 vnto the gretest euery man is geuen to co-  
 uetousnes/ and frome Propete to prest  
 euery one doeth dissaightfully and syn-  
 gly. But yet in the mea ceason/ to put my  
 peple oute of feare: they go aboute to heal  
 their breache and destrucciō with this lye/  
 preaching peace peace/ whā ther is no pe-  
 ace at al. Wherefore/ they shalbe ashamed  
 because they haue comitted abominaciō:  
 what sayd I: Ashamed: When they ar pa-



the al shame & withe oute al feare. Wherfore they shal fall amonge the slayne / & in tharticle of my visitaciō they shal come downe al togither saith the Lorde Thus saith the Lorde. Come forth vnto the wayes. Conspyder and serchout the pathes euerylastyng: that yet if this waye be good and right / ye mought walke theryn & fynde reste for your soules. But they saye / we wil not walke theryn. yet sayd the Lorde. And I shal set ouerseers ouer you: Byue hede therfore / especially vnto the voyce of the trompet. But they saye / we wil not geue hede. Wherfore / hear ye gentyles / and ye folke gathrede togither what I haue ordyned for them. And thou erthe hear also / I shal bringe a greuouse plage vpon this peple / euen the frute of their owne counsels. For they obeyed not my wordis nor my lawe / but abored them and casted them awaye. For what entent bringe ye encense fro Baza: and this good fragraunte spyce from so farre contreys: your offeringis displease me / and your sacrifices delight me nothing at al. Wherfore thus saith the Lorde. Beholde I shal sende a ruine among this peple / and ther shal fall the fathers with their sonnes / neighbours togither one with a nother shal perishe.

perishe. Also thus saith the lorde. Beholde a populouse multitude shal come fro the north partes / and a grete nacion shal be stered up from the coostis of the north armed with bowe and bokeler / a naciō bothe boystruouse fyerce and mercyslesse / their voice rosethe lyke the sea: they come ryding / eueryone wel apoynted & bent to fyght agens the / oh daughter Zion. Here as for ne as we shal hear of these tydingis / our handis shal be dissolued / anguyshe & heauynes shal holde vs as a woman traueling of chylde. We shal saye / let noman go forth into the felde / noman go by the highewaye. For bothe swerde & the feare of our enymies shal occupye al places. Gird the therfore with sack / oh daughter of my peple and sprinkle thyselfe with ashes: take the to moorning as it were for thy onesy dere beloued sonne / & lamente as thou shuldest for them whom thou maist not see with oute many a bitter teare: for in the twinkling of an eye / this destroyer shal be vpon you: whom I haue set vpon my peple as a tryeroute of metal to trye them & to disclose their wayes. For they are forsakers of me and traytours. They honte afty: filthy lucre / they are brasse & yerne / for they hurte and destroye al. The



The .vii. Chapter

flower of the fyer with the belows shal  
faynte/the leade shal fayle:the tryer oute  
of the syluer shal trye in Bayne/for they  
ar worse then worthy to be melted. Wher-  
fore they shalbe called forboden and re-  
proued syluer / for the Lorde shal refu-  
se them.

The .vii. Chapter.

**T**his is the worde geuen vnto Jere-  
mye from the Lorde sayng. Stande  
vp in the gates of the house of the lorde/a  
preache this sermone with a lowde voyce  
sayng. Hear the worde of the Lorde al ye  
that haite these gates entring in to wor-  
ship the Lorde. Thus saith the Lorde of  
powers the God of Israel. Amend your  
wayes & counsels / & I shal make you to in-  
habit this place. Put not your confidence  
in the wordes of fyers sayng. The tem-  
ple of the Lorde/the temple of the Lorde/  
the temple of the Lorde is here. For if ye  
amende and redresse your wayes & coun-  
sels / & do righte to euery man / if ye do no  
wronge to the stranger / to the fatherlesse  
and poore destitute / if ye shedde no innocent  
bloode in this place / if you folow not stra-  
ge gods into your owne destrucciō: I shal  
cause you to inhabit this place in the land  
de

Of Jeremy the prophete fo. viii.

Be which I gaue your fathers from age to  
age. But so / ye truste in deceaitful counsel  
a lyig wordes which shal not profit you.  
For whan ye haue walked altogether in  
theste / murder / adultery and perjury: whā  
ye haue offred to Baal and folowed stra-  
ge gods / ye and euen Bilknowy gods / the  
at laste ye come and stande before me in  
this house / which beareth my name / and  
ye saye / we be absolued / ye although we  
had committed al these abominacions.  
Think ye that this house which beareth  
my name is made a denne of thenes: And  
these thinges ar not done pruely but open-  
ly in my presens / saith the Lorde. But go  
your wayes (I praye you) to my place in  
Silo / to the which I gaue my name some  
tyme / and beholde what I did to it for the  
malice of my peple Israel. Now therefore  
because ye haue committed al these dedes  
saith the Lorde. Notwithstanding yet I rose  
fully continually warninge you in  
tyme / I spake but ye wolde not hear / I cal-  
led but ye wolde not answer / I shal do (I  
saye) therefore vnto this house to whō my  
name was geuen in which house also ye  
truste: I shal do (I say) to this place whi-  
che I gaue you and your fathers euen as  
I did to Silo. And I shal caste you oute of  
my



The  
none.

my sight as I casted out al your brethren/  
euen al the seed of Ephraim. Nowe ther-  
fore praye thou not for this peple/ neither  
bid prayer nor prayse for their sake / nor  
make no intercession to me. For in nowyse  
wil I heare the. Seest thou not what they  
do in the cites of Iuda and without Ierusa-  
lem? The children gather stickes & their  
fathers set them on fyer. And their wy-  
ues strew & sprinkle their flower to make  
fynne cakes for the quene of heuē. \* Quer  
this yet they offred to false gods to angre  
me / albeit ther is no sicke affecte in me/  
saith the lord / ought they not yet rather  
to be a shamed of their owne selues? Where-  
fore thus saith the lord God. Beholde  
my wrath & indignacion shalbe powerd  
forth vpon this place / vpon mā and beast /  
vpon the trees of the felde and vpon the  
frutes of therthe: & it shal so burne that  
noman may quench it. Thus saith the  
lord of power / the God of Israel / ye ioy-  
ne & heap together your brnte sacrifices  
with your slayne beasts to be offred / but  
eat you the flesshe your selfe / for as for  
me I spake nothing of these vnto your fa-  
thers: how muche lesse thā was it my myn-  
de / when I brought the oute of the lande  
of Egypte to commande these ceremones  
of

of brnte sacrifices and oblaciōs as my  
these and firste precepts? But this was  
the substance of my fyrste precepte. \* Hear  
& obeye my Voice / and I shalbe your god /  
and ye shalbe my peple / this condiciō ad-  
ded / that ye walke in all my wayes whi-  
che I shal commande you for your helthe.  
But they obeyed not neither gaue care /  
but walked after the lustes and craftye  
counseles of their owne shrewd hertis / and  
became frowarde and nothing towarde /  
ye and that euen from the same daye that  
your fathers wente oute of Egypte vnto  
this daye. And I sente them my seruātes /  
al the prophetis rysinge & busely war-  
ninge them in tyme / but they listened not  
to me / nor yet once enclined their eares: but  
hardened their prowde neckes and became  
farre worse than their fathers. And thou  
thyselfe now to / shalt also speke vnto the  
al these wordes: but they shal not geue ca-  
re vnto the: thou shalt call them / but they  
shal not answer. Wherefore thou shalt  
saye vnto the. This is the peple that he-  
reth not the Voice of their lord god / neither  
receiveth his discipline. Faith is gone &  
banished from their mouthes. Therefore  
clip of the heares of thy heade & caste them  
a waye / take the to moorning thoroute al  
the

\* Ex  
se. p



## The .viii. Chapiter

the sonde. For the Lord wil caste awaye  
and scatter the generaciō with whom he is  
angre. The Childern of Juda haue done  
euil in my sight saith the Lord. They ha-  
ue set vp their owne abominacions in my  
house named after my name and so pol-  
luted it. And they haue builded an auter  
at Topheth which is the Vale of Benhin-  
nom to burne their sonnes and daugh-  
ters in the fyre / which thing I neuer com-  
māded nor mynded. Wherefore beholds the  
tyme shal come saith the Lord / whā it shal  
nomore be called Tophet or Vale Benhin-  
nom: but the Vale of the slayne. For they  
shal be buried in Tophet because they can  
get no nother place: and the carcases of  
this peple shal be meat for fowles of the  
ayr and for wyld beasts of the erthe / &  
ther shal be to nomā to char the a waye.  
I shal make a Vacacion of the voyce of  
gladnes and of the voyce of ioye / of the  
voyce of brydegrome and brydewyfe fro  
the cites of Juda / and the region of Jeru-  
salem. For the lande shal be lefte desolate  
with out inhabitours.

## The .viii. Chapiter.

**A**t this tyme saith the Lord: they shal  
bring forth the bones of the kinges  
of

## Of Jeremy the Prophete. Jo. xvi.

of Juda / and the bones of hir rulers / the  
bones of preistis and prophetis and of  
the cytesens of Jerusalem / oute of their se-  
pulchres: and shal laye them abroad be-  
fore the sone / mone and all the company  
of the starres / whom they loued / whom  
they serued / after whom they wente / whō  
they sought and worshipte. They shal not  
be gathered up nor buried / but lye stil lyke  
a donghil aboue the tith. And al that shal  
be lefte of this wiked generacion shal de-  
syre rather to dye than to lyue. Wher soe-  
uer they shal become as I shal scatter the /  
they shal be but (as ye wolde saye) a left  
reamnant saith the Lord of powrs. Also  
this shalt thou saye vnto them. That  
thus saith the Lord: Do men so fast that  
they neuer aryse by a gene? Ar they so  
auerted that they wil be neuer conuerted?  
How is it than that this peple and Je-  
rusalem be auerted so sticisly for euer?  
Their stoutnes increaseth / they wil not  
be conuerted. For I haue behelde them  
and herkened / but there is not one that  
once thinketh on this / not one repentith  
him of his synnes sayng / what haue I  
done? Or wherefore haue I done thus?  
Every one after that he was once auer-  
ted / he ranne fro me lyke an horse that  
runneth



runneth neaung into bataile. The stork  
knoweth hir apoynted tyme / the turtle /  
the swallow / and the crane obserue the  
tyme of their forthesling: But my peple  
know not the tyme of the vengeance of  
the lord. How then hapeneth it that ye  
saye. It is we that ar the wyse / it is we  
that haue the lawe of the lord: se therfor  
they ar but very lyes which the false pē  
ne of the scribe paynteth. Wherfore the  
wyse shalbe ashamed / they shalbe afrayd  
and be taken / for so / they haue thzone a  
waye the lord. which gone / what wysdo  
me than can ther remayn in them: Wher  
fore I shal geue their wyues to strāgers /  
and their feldees to their destroyers: for  
fro the lesse to the grettest al gape for fyl  
the lucre. Frome prophete to prest al ar  
lyers. But in the mean ceason they hea  
the breache & affliction of my peple pow  
dering it with this lye saying: There shal  
be peace / there shalbe peace / whan ther  
is none at all. fygh for shame / they com  
mitte abominable and shamesful dedes &  
at past al shame. Wherfore they shal fall  
among the dede carkases and shal come  
downe togither in the daye of their visita  
cion saith the lord. I shal cause them to  
be gathered vp and taken awaye saith the  
Lord.

Lord. Lyke as ther is not a grape leste  
in the vyne / nor a figge on the figtre / and  
as leaues ar fallen a waye / euen so shal  
I cause them to be carped awaye captiued  
while they be at their wittes ende saing:  
Come and let vs go into some stronge cy  
tes / and let vs abyde there with sylence.  
For our Lord God hath put vs to silen  
ce and geuen vs to drynke water mengled  
with gall because we synned agens him.  
We looked for peace / but there came no go  
od: we tarped and waited for the tyme of  
helthe / but so / al is syknes and trouble.  
Than shal the neaing and noyse of their  
horse be herde from Dan. At the noyse of  
their harnes and armed horse men al the  
region shal fall downe. For they shal in  
uade & deuoure this lande & what so euer  
is in it / both cytes & dwellers in the. And  
ouer this yet shal I sende into among the  
Kokatrices and serpents whom they may  
not charme / and they shal stinge you saith  
the lord. I am oppressed with sorowe / and  
heuynes holdeth my herte. For so / the low  
de voice of the daughter which is my pe  
ple shalbe herde from a farre contrye / sa  
ing: Is not the Lord in Zion? Is not hir  
kinge in hit? Wherevnto the Lord shal  
answere. Wherfore haue they angred me  
D with



with their karuē images and strange Vanities: Haruest is paste. Somer is done / & we are yet miserable and vnhappye. I am sorry for the affliction of the daughter my people / I am fallen into a swone. Is there no rosyne medicinable or triakle left in Balaad: There is no phisicion there that may restore the daughter my people to hir besthe.

**W**ho may minister water to my head / and plentiful teares to my eyes / to wepe day and night for the murder of the daughter my people: Who will geue me some strange solitary cotage in the deserte / that I might (my people forsaken) go from them: For they be all aduousters and the churche of backsliders. They bende their tongues lyke a bowe to shote forth lyes: but for the truth / they may do nothinge in the worlde. For they proccede fro one mischefe to another & they holde not vpon me / saith the Lorde. Every man muste be ware of oother / & no brother may truste another: for brother supplantieth brother / & neighbour deceaueth neighbour. Every man mocketh his neighbour / and the trowthe they speke not. They ha-

ne ac

ue accustomed their tongues to lye and take grete paynes to do mischefe. Thou hast set thy stole in the middes of desaight / and for to deceiue men / they forsoke my knowlege saith the Lorde. Wherefore thus saith the Lorde of powers. Beholde I shal seeth them oute / I shal melte and trye the. For what els shulde I do to my people: Their tongues lyke sharpe arrowes pearce with desaight. With their lippes they speke peace with their neighbour / but secretly they set snares for him. Must I not then viset them for these thingis / saith the Lorde: Or shulde my mynd iuge that nation innocent (who so euer they be) that is lyke vnto this: Upon the mountains therefore shall I take me to weeping and moorning. And vpon the fayer playnes of the desert shal I begyn to lament: that they be thus spent vp / that no man passe thorow them / that there is not her any dwelinge of any possessour / and that the byrdes of the ayer with the beasts are carryed and gone fro thence. And euen very Ierusalem shal I bringe into a heappe of stones and dragons denes. And the cytes of Iuda shal I make desolate withoute any inhabitour. What mortal man



is so wyse as to vnderstande these thingis:  
or to whom hath the lord tolde forth these  
by mouth: sayng: Wherfor perishest  
o lande: wherfor art thou so benthy and  
made lyke a deserte/that nomā maye pas-  
se thow the: Eue the lord therfore him-  
selfe tolde it them that forsoke his lawe  
which he gaue them/ and yet they recey-  
ued it not/ nor lyued aftir it: but folowed  
the craftyness of their owne shewed hat-  
tis & went aftir goddes as their fathers  
taught them. Wherfore euen thus ( I tell  
you) saith the Lord of powers the God  
of Israel. Beholde I shal fede this peple  
with anyt/ and geue them gail to drinke:  
I shal scater them into amōg the naciōs/  
whom nether they nor their fathers kno-  
we. I shal sende the swerde among them  
persecuting vntil I haue consumed them.  
Also thus sayd the Lord of powers. Se  
that ye call mourners and sende for the  
wyse women to come spedely that they  
might singe our moorninge songes/ that  
the teares might fall from our eyes/ and  
water our chekis. For the lamentable  
voyce of Zion averteth yet stil/ euen thus  
to be harde. How ar we destroyd: How mi-  
serably ar we cōfounde: we muste forsake  
our owne contrye/ for our owne taber-  
nacles

Of Jeremy the Propete. fo. vii.  
nacles cast vs forth. But yet heare the  
worde of the lord/ o ye women/ & let your  
eares hear the worde of his mouth/ that  
ye might teache your daughters/ & eche  
of them their neghbours this lamentable  
moorning. Deth is clymyng yn at our win-  
dows and h ithe pearced thow our hou-  
ses destroying our childeerne befoze our  
dozes and our younge ons in the streates.  
But tel thou them/ that thus saith the lord.  
Dennis carcases shal fall lyke donge  
vpon the face of the felde/ and lyke graspe  
aftyr the sythe/ nomā to gather them vp.  
And tel the that he saith thus to. Let not  
th: wyse gloze in his owne wysedome/  
nor the grete mā in his power/ nether the  
ryche in his riches. But he that will glo-  
rye/ let him gloze in this / that he hath  
vnderstanding & knowleg of me/ me. For  
it is I that am the Lord/ which do mercy/  
equyte and rightuousnes vpon the. Wherfore in these thigis I delight chesely  
saith the Lord. Beholde the tyme shal  
come saith the Lord/ that I wil viset eue-  
ry circuncised nacion: as the Egypcion/  
the Iwe/ the Idumei/ Ammonites/ Moa-  
bites/ and the shauen Madianitis whiche  
dwell in the deserte. For all the gentyles  
haue their foreskyne vncircuncised / But



**The .v. Chapter**  
al the house of Israel haue their hartis  
Vncircuncised.

**The .v. Chapter.**

**H**ere the sermone of the Lorde whiche  
he sendeth vnto you oh house of  
Israel/sayng thus. Be not lerned  
after the wayes of the gentyles / nether  
fear ye at the sygnes of the skye or heuen  
whiche the gentyles feare. For the rytes  
and lawes of the gentyles ar very Vanite.  
They wil go cut downe a tre frome the  
wode and fasshion it with the handis &  
axe of the artificer / than is it made gaye  
with golde or syluer / and fastened with  
hamers and naylis that it moue not nor  
go not a waye. It standeth as stiffe as the  
palme tre / it speketh not / it goeth not / but  
is borne onely. Be not a frayd of sicke  
thingis: for they may do nether good nor  
harne. But vnto the (oh Lorde) none is  
lyke / thou ar grete / and grete is the name  
of thy power. \* Who ought not to feare  
the? What kinge among al nacions  
it is ought not to obaye the? For amonge al  
the wyse of the gentyles / and in al their  
kingdomes / none is lyke the. They ar al  
vnto a lyke / Vlerned and Vnwysse. All their  
crafte

**Of Jeremy the Propheete. Fo. xx.**  
crafte and coning is but Vanite: Syluer  
is brought hither from Tharsis / and be-  
ten forth into thinne plates. And golde  
is brought from Ophir and beaten into  
the worke of the crafte man by the hande  
of the caster and cled with byse and pur-  
ple. Sicke is the worke of al their wittye  
men togither. But the Lorde is the very  
God / the lyuing God and kinge euersla-  
sting. He being angrie the erthe trebleth:  
his indignacion no peple may beare. But  
as touchinge these Idols thus shal ye re-  
porte by them. They ar goddes whiche  
made nether heuen nor erthe. They shal  
perisse therfore as wel from therthe as  
from these thingis which ar vnder this  
skye. But as concerning this our God /  
ye shal saye. He hath made the erthe by  
his power / & finisshed the rownde worke  
de by his wysedome / and stretched forth  
the heuens by his vnderstanding / at his  
voyce micke water runneth togither in  
the ayer / clowdes ar lysted vp from the  
extreme partes of therthe. He turneth  
thunder into rayne / and ledeth forth the  
wyndes out of their secreete places. Euer-  
y man is made a fole of his owne wis-  
dome. Euer y man may be ashamed that  
casteth



casteth an ymage. For it is but a Bayne thinge that he so melteth and bloweth together / a clene withoute lyfe. These Bayne craftsmen with their workis worthy to be skorned so fondely framed and ornate / shall perishe al to gither in the tyme of their visitaciō. Sicke is not Jacobs lot / but it is he that hath fashioned al thinges. And Israel is the met rodde of his heretage / whose name is the lord of powers. Take away a non fro my sight thy filthenes which yet sittest in so strōge holdes. For thus saith the Lord. Beholde I shall castoute thynhabitours of this lande / al at this tyme / and so bepe them that they nomore appere. Ah lasse / how greuous is my affliction: how sorowful is my plage: For I beareth this heuines and reckē it as my nowne. My tabernacle is destroyed and al my synes broken in sondre. My childerne are gone fro me / and appere nomore. Now is ther nomā to bende my tent / or rear vp my skynnes. For full foolishly haue the herdemen done in that they sought not the lord: wherupon al their flockes also haue done vnwisely & be scattered away. Lo the rumour of the hoste is present / and a grete byzore cometh fro the north to turne the cytes of Iuda into a wilde-

wildernes and into denues for dragons. I know verely (Lorde) that it lyeth not in mannis power to directe and rule his owne wayes / nor yet to make perfite his owne steapes and his gounge. Thou therfore (Lorde) shalt amende vs in equyte / & not in thy wrath: lest thou bringe vs vnto naught. Powe forth rather thy wrath vpon the haithen that knowe the not / and vpon the generacions that cal not vpon thy name / and that namely for this cause / that they haue eaten vp / deuoured / and consumed Jacob / & extincte his brightnes.

## The. vi. Chapter.

Another sermon whiche the Lorde stered vp Jeremy to preache / sayng.

**H**ear ye the wordis of this his couenaunt / and speke vnto al Iuda & to thynhabitours of Ierusalem. But thou namely shalt saye vnto them. Thus saith the Lorde God of Israel: Cursed be every man that obaye not the wordis of this couenant which I commaunded your fathers whattyme I led them oute of the lande of Egypte from that harde fornaice and greuous seruitude / sayng: Obaye my voice / and do afty: that I commande you / and ye shall be my peple and I shall be your God / & kepe myne holy othe which



I sware to your fathers / to geue the this  
lande flowing with mylke & honey / as  
ye may se it fulfilled vnto this daye. Here  
I answered sayng: Oh Lorde it is true.  
And then the Lorde sayd to me agen. Prea-  
che thou al these wordis in y cities of Iuda  
& rounde about Ierusalem sayng: Hear the  
wordis of y couenant y ye might fulfill  
the. For I certified your fathers / ouerly tes-  
tifying vnto the fro y tyme sence I brought  
the oute of the lande of Egypte vnto this  
daye warning the intyme saig. Lyste to my  
Voice: a noman listened nor gaue care / but  
followed y croked thoughtis of their owne  
hertis. Wherefore I brought al y wordes  
of this couenat vnto the which I gaue the  
to fulfill & they fulfilled it not. Duer this  
the lorde yet sayd to me. There is foundou-  
te a contraciō in all Iuda & in the cytesens  
of Ierusalem. They are returned vnto the  
synnes of their fore fathers which forso-  
ke to heare my wordis. And euē so do these  
men folo astrage goddis to worship the.  
The house of Israel and Iuda hath made  
boyde my couenat which I smit with their  
fathers. Wherefore thus saith the Lorde.  
Beholde I shal bringe forth a plage vnto  
you / fro which ye may no wayes escape.  
ye & whā ye shal crye to me / yet wil I not  
hear

hear you. The shal the cytes of Iuda with  
the cytesens of Ierusalem go & crye vnto their  
goddis whō they worshipt / but in no ma-  
ner wyse maye they helpe the in tyme of  
their miserable adfliccion. For loke how  
many cytes / so many goddis hast thou of  
Iuda / & according to the nowmber of the  
streetis of Ierusalem / thou settest vp shas-  
nifull auters / auters vpon whom thou  
best thy offeringis euē vnto Baal. Thou  
therfore praye not for this peple / neither  
bid prayse nor prayer for the. For whā  
thou shalt cry to me I shal not hear them  
in their afflicciō. Wherefor (oh my best belo-  
ued Israel) comittest thou in my house so  
many synnes: as though the holy \* fles-  
he might take awaye thy synnes namely \* their  
which haste so roioysed in thy nowne my beaſts  
sches. The lorde named the / that goodly sacrifice  
grene floureshing fruteful & fayer oluē: ced & of  
but now / the contrary fame wydespred / he fred by  
wil burne the in the fyre & destroye thy graue  
ches. For the lorde of powrs which plated the hea-  
y hath ordained a plage for the (oh house of  
Israel & house of Iuda) for the euil that ye  
haue done prouoking him to wrath with  
the worship done to Baal. These thinges  
oh lorde (thou teaching me) I vnderstode /  
whē thou shewedst me their counsels: but  
I sy-



I lyke a meke lombe was apoynted to be slayne/ knowing nothing that they had taken their counsel thus agens me: saying let vs corrupt his brede on the tree/ & so banyshe him from the company of the lyuing that euen the very mencion of his name might be odious and loothsome.

Thou therfore/ lord of powrs/ rightuous se iuge searcher oute of raynes and hertis: I beseeche the that I might se vengeance taken on them. for vnto the I committe my cause. As concerning these thinges/ thus spake the lord vpon the cylesens of Anathot which sought to make an ende of me/ saying: Preache to vs nomore in the name of the lord/ except thou wilt dye in our handis. Thus (I saye) spake the lord of powrs. Beholde/ I shal visit you/ your yonge men shal be slayne with swerde: and your sonnes and daughters shal dye for hunger/ so that none be lefte. For I shall bring a plage vpon the cylesens of Anathot/ and the daye of their visitaciō.

## The. vii. Chapter.

**B**ut thou Lord art to rightuous for me to reason with. Not withstanding yet I wolde talke with the of rightwisenes. \* How is it that the waye of the vngodly so prospereth and al vnsheamed

ced synners lyue in sicke plesure? Thou arte redy at their mouthes what so euer they aske/ although thou be ful farre fro their hertis. But thou Lord/ vnto whom I am knowne and perfittly sene/ which also hast serched oute my herte/ doist thou not fauour them to bringe them yn together lyke fed ware apoynted to the bochers stal consecrated vnto the daye of slaughter? How longe shalt this lande wayle and al the grasse of the felde be withered for the malice of hir inhabitours? Beast and fowle are gone / while these men yet saye. God thinketh not to make an ende of vs. And they obbeyed me saying whā thou canest but with footmē/ thou wast tyred/ and wilt thou than stryue to runne with horse? Thou wast not suer in thy nowne peaceable countrey: how wilt thou the lord ke to endure in the proude ruffeling of Iordan? For euen thy nowne bretherne and thy fathers familye altogether hated the forth folowing the with oute crye. For thou woldest not beleue them euen whā they tolde the for the best. Whom I answered thus. I lefte my house in dede and gaue ouer my heretage/ and put my lyfe (whiche nothyng is to me more deare) into the handis of my enymies/ for my heretage



tage was made to me as a lyd in the wa-  
 de: It barbed agensse me: wherfore I hate  
 it. My heretage is to me as a paynted byr-  
 de/ but a greedy flocke of fowles honered  
 ouer it round aboute. Go your wayes &  
 begathred togither also ye beasts of the  
 felde/ & haste you to deuoure it. The mul-  
 titude of herdemen haue destroyed my byr-  
 deparde/ they haue troden downe my he-  
 retage/ euen my moste pleasaunt heretage  
 haue they brought into a desolate deserte  
 and wasted it / which now wasted moor-  
 neth vpon me/ ye al the hole lande is de-  
 stroyde/ and noman petyeth it or set it at  
 herte. There shal come destroyers throu-  
 al the wayes of the felde: for the swerde  
 of the Lorde shal deuoure this lande from  
 one ende to tother / and nothing lyuing  
 shal haue reste. When shal sowe whete/ & re-  
 ape thornes: they shal take fermes/ But al  
 in vayne: for ye shal be ashamed of your  
 profite for the wrath and indignacion of  
 the Lorde. Also thus sayd the Lorde vpon  
 al my neighbours which molested & layd  
 handes vpon theretage whiche I gaue to  
 Israel my peple. I shal verely sweppe them  
 forth/ euen Israel shal I caste out of their  
 lande/ and the house of Juda shal I carye  
 awaye

awaye to. But astir that I haue pluck-  
 ed them vp by the rotes/ I shal fauour  
 them and be merciful vnto them/ and brin-  
 ge them agene euey man to his owne  
 heretage and to his owne countrey. Also /  
 it shal come thus to passe / that if the de-  
 stroyers of my peple wil be enstructe and  
 taught the wayes of my peple to swere  
 be my name. The Lorde syueth. As they  
 taught my peple to swere be Baal / they  
 shal be grieved into among my peple.  
 But if they wil not obaye/ I shal caste ouer  
 te such maner of folke and destroye them/  
 saith the Lorde.

## The.viii.Chapiter

Also thus saith the Lorde vnto me.  
 Go and bye the a brode synen girdle:  
 and girde it aboute they raynes/ but let  
 it not come in any water. Than I gote  
 me this girdle as the Lorde bad me and  
 put it aboute my raynes. Aftyr this /  
 the Lorde spake to me agene. Take the  
 girdle which thou hast bought the / and  
 put it aboute thy loynes/ and ryse / and  
 go thy waye to Euphrates and hyde it  
 there in an hole of the rok. Then I went  
 te and hid it as the Lorde commanded me.  
 And



And it happened that longe after this/  
the lord said vnto me. Arise and haste  
the to Euphrates / and take oute thy gird-  
le which I commanded to be there hid. The  
I wente forth to Euphrates / and digged  
oute my girdle / and toke it a waye from  
the place where I hid it. And so the girdle  
was rote / so that it wolde serue to no vse.  
Then spake the Lord to me these wordis.  
Thus saith the lord. Euē after this ma-  
ner shal I destroye the pryde and glorious-  
se fame of Iuda and Jerusalem with swer-  
de. This peple is fulcursed & maliciouse.  
They wil not heare my wordis / they folow  
the counsels of their owne hertes & the stra-  
ge gods whom of they worshipt & fildow-  
ne before them: wherfore they shalbe lyke  
this girdle which is profitable for no-  
thing. For euen as the girdle cleueth to a  
mannis raynes / so had I glued to me al  
the house of Israel and all the house of Ju-  
da saith the Lord / to be my peple to haue  
a grete name / to be honourable and cleare /  
but they obeyed me not. Thou shalt tel  
them therfore this ridel. Thus saith the  
lord God of Israel. Every wyne potte is  
filled with wyne. Here shal they anon  
answer. Can we not know this / that eue-  
ry wyne pot maye be filled wyth wyne?  
Thou

Thou shalt thou tel them. Thus saith the  
lord. Beholde I shal fil al thinhabitours  
of this lande and euē the kinges that sit-  
te in the seate of David / Priestes & Pro-  
phetes to / & al the citsens of Jerusalem  
with dronkenes / and thruste them downe  
to gyther / one neighbour vpon a nother / &  
the fathers vpon their childerne al vpon  
an heap saith the Lord. I wil not forgeue  
nor spare / nor haue mercy / to the entente I  
wolde destroye them. Obaye / geue eare / &  
be not proude / for it is the Lord that spe-  
keth. Beue ye therfore gloze to your lord  
God before he withdraue his light /  
and ere your fete stumbe in derkenes at  
the hil. For than if ye loke for syght he  
shal turne it into deadly derkenes. And if  
ye wil not heare this secreete monition / \* my  
herte shal wepe with y<sup>e</sup> me for your sto-  
bourne pryde / I shal lament greuously / tea-  
res shal drape down from my eyes / for the  
flocke of the Lord shalbe led awaye cap-  
tyue. Tel the kinge the quene & the chiefe  
rulers sayng: Humble your selues and sit  
downe: for the crowne of your beutye shal  
fal fro your headis. The southe citses shal  
be shut vp & take / and nomā shal open the.  
Al Iuda shalbe led awaye captiue so that  
none be lefte. Lyste vp your eyes and be-  
holde

\* Or  
this  
prophe-  
cy



Holde who cometh from the north. They  
shal come vpon the lyke a wealy droue of  
beastes. Vnto whō then (I praye the) shalt  
thou make they none whā they shal thus  
fall vpon the? For they are of thy nowne  
teaching into they nowne vtter destruc-  
cion. Shal not panges come than vpon y<sup>e</sup>  
as on a woman traueling of chylde? And  
if thou thinkest with thy selfe/ wherfore  
come these vpo me? for thy manyfolde syn-  
nes (I tel the) thy narse shalbe shewed and  
thy bare thighes shalbe sene. For euen as  
the Moyn may change his skynne & the  
Leoparde his spottes / so maye you once  
accustomed & stayned with synne do good.  
I shal therfore disperse you lyke stubble  
tossed with the southe winde. This shalbe  
thy lotte & thus shal I mesure the / saith y<sup>e</sup>  
Lorde. In asmoche as ye haue forgotē me  
and trusted in deceauable thingis / I shal  
turne thy clothes ouer thy head: & shewe  
thy bare thighes / & thy pryncypales: thy  
adultery / thy watone neainge / & cryme of  
fornicaciō shalbe shewed. For I haue sene  
thy abominacions in feldees & hilles. Wo  
be to y<sup>e</sup> Jerusalem: for there is no hope af-  
tyr this that euer thou wilt be made cleane.

The .viii. Chapter.

The

The worde of the Lorde shewed vnto Jere-  
mye vpon the famyn / drought / & dearth.  
**I**uda shal moorn & hir gates shalbe  
nomore haunted. The londe shalbe  
neglect / & the ryngout of Jerusalem  
shal fle forth. The Masters shal sende  
their seruantes to fetch water / which whā  
they shal come to y<sup>e</sup> pities / shal fynde no  
water. But cary agene their vessels emp-  
tye. They shamed & confoūdes / shal kouer  
their headis: for y<sup>e</sup> erthe shalbe rough &  
harde / for that no rayne falleth vpo it. Al-  
so it shal y<sup>e</sup>ke y<sup>e</sup> ploughmen which also  
shal kouer their headis. The hynde faw-  
ning in y<sup>e</sup> felde / shal leaue her fawne behyn-  
de hir for lack of grasse. The wyld asses  
shal stāde in open oute places drawing in y<sup>e</sup>  
winde \* lyke dragōes / their eyes shal be into \* or ga  
their headis for lack of grasse. Werely our pig for  
wykednes is welworthy this plage. But wynde  
thou Lorde yet deal with vs according to  
thy name / althoughe our bakslidingis &  
synnes be ful grete & manyfolde: for it is  
thou which art so looked & waited for: it is  
thou y<sup>e</sup> art y<sup>e</sup> helth & sautour of Israel i tyme  
of tribulaciō. Wherfor shuldest thou beco-  
me a stranger in this lande & lyk a wayfay-  
rer to turnyn & tary but a night? Wherfor  
hast thou be as amased man so benoumed



for al his strength / that he cannot saue vs  
 Lorde thou art ours / and we are called a  
 thy name / forsake vs not then. Here  
 spake the Lorde as concerning this peple  
 whose fete neuer ceased / but delighted euer  
 more to wander hither & thither with the  
 lordis so highe displesure / that he wolde  
 nowe cal to mynde their wickednes & riset  
 their sinnes: thus (I say) sayd the Lorde to  
 me. Desper not thinge þ good is for this pe  
 ple: for albeit they their selues faste / yet  
 shal I not hear their prayers. If they offre  
 brett sacrifices & slaye any other oblation  
 for me / yet wil I not accept the. For I wil  
 waste them vp with swerde hunger & pe  
 stilence. The answerde I Into these wor  
 des. Ah Lorde God / behold the prophes  
 tis tel them / ye shal not se the swerde / ye  
 shal not suffre hunger / but very peace &  
 prosperite dotelesse shal the Lorde geue  
 you in this place. Then sayd the Lorde  
 to me. These prophetis prophesye them  
 selues in my name. I neuer comaunded the  
 I spake not to them / I neuer sent the: & yet  
 they prophesye false visions / blynd pro  
 phesyes and bayne desayntis inuēted of  
 their owne hertis. Wherefore thus saith  
 the Lorde vpon these prophetis that thus  
 prophesye in my name / & yet are they not  
 sente

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 sente of me / affirming nether swerde nor  
 hunger to come vpon this lande. Sicke pro  
 phetes shalbe consumed with swerde and  
 hunger. And this peple vnto whom they  
 preache / shalbe caste oute of Ierusalem /  
 slayne with swerde and hunger / no man  
 to bury the: nether shal they onely suffer  
 this / but their wyues / sonnes / & daugh  
 ters to. For I shal powerforth their own  
 mischefe agene vpon them. And euen thus  
 shalt thou saye to them: I shal wepe daye  
 & night neuer ceasing because the daugh  
 ter of my peple shalbe destroyed with gre  
 uouse affliction and made an ende of with  
 so grete a plage. For go I forth into the  
 felde: so / al shalbe couered with the slayne  
 with swerde: enter I into the cyte / I shal se  
 al flozen for hunger. But bothe prophe  
 tis & priestis shalbe led a waye into vni  
 knowne regions. Hast thou then (sayd I)  
 utterly cast a waye Iuda / & aboꝛest thou  
 Zion? Or hast thou smiten vs without a  
 cause / so that ther be lefte in vs no hope of  
 helthe / looking for peace while no good co  
 meth / and for the tyme of cure / and so ther  
 cometh trouble more and more: no verely.  
 For we (Lorde) knowe our vngodlynes /  
 and the wickednes of our fathers with  
 which we haue offended the. Be thou not



The. xv. Chapter

angrye for thy names sake: fal not from thy mercye/forget not thy goodnes / remember the seat of thy glorye/ and breke not couenaunt made with vs. Atther any amonge the goddis of the gentyles þ can rayne: Or do the cloudes geue vs shewers: But is it not thou rather Lorde our God/ in whom we truste: It is thou verely which doist al these thinges.

The. xv. Chapter.

**A**ND here the Lorde interrupted my prayer sayng. If Moses & Samuel shulde stande before me entreating / yet wolde I not be peased or at one with this peple. Lasse the oute of my sight that they were once gone. And if they aske þ whother shal we go: tel the: thus saith þ Lorde: Some to þ swerde/ some to honger / some into captiuite. For I shal sende amonge the fower kinde of plagues saith þ Lorde: the swerde to slaye the/ dogges to teare the in peses / fowles of thair / & beaustis of the: the to deuoure & destroye the/ & I shal make the to be vexed & euil entreated of al þ Kingdoms of therthe/ & þ namely for Nabassess þ sonne of Ezechias Kinge of Iuda/ euē for these thingis whiche he comitted in Hierusalem. Who the shal pytpe the of Jerusalem: who shal lamete þ: or who shal make

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make intercession to purchase thy peace w Jan thou shalt be fallen frome & slyden backe saith the Lorde: I shal therfore stretch forth my hande agens the & destroye the. It shal greue me to spare the. I shal wene þ into the vttermoste partes of therthe. I shal waste & destroye my peple because they wolde not retorne from their own wayes. I shal increase me their widows aboue the sandis of þ sea. I shal suerly bringe destroyers vpo the mothers of their yonge childerne euē at none dayes. I shal smyte them downe sodenly with enymye and feare. She shal be chydelesse that was fruteful/ she shal be sorowful & counfortles. The sonne shal fayle byr euē at þ midde daye/ she being ashamed & shen awaye for thought & heuynes. The reste of the I shal thro agens the their enymys swerde/ saith þ Lorde. Alasse that euer thou my mother conceivedst me / a man borne to be agaynsayd contraryed & chydē with of al men. Which althoughe I nother leide nor sorowe/ yet am I spoken euil by of al men. And þ Lorde answerde me. Is it not I þ directe the for þ best: do not I helpe þ in tyme of tribulaciō: Whā thou art in trouble euen among thy vtter enemies: Do the very hurte verie: or ste



le brought fro the north: But your substance and treasure / shal I geue into their proue: not for any prync: but for al your synnes which ye haue comitted in al your costes. And I shal translate you with your enemye into a lande which ye knowe not: For y<sup>e</sup> fyre which is kindled with my wra<sup>the</sup> shal burne you vp. Than begane I agene to entreat / sayng: Thou Lord knowest clerely al thingis / remembre me & defende me: deliuer me from my persuers: let thy mercy preuente thy wra<sup>the</sup>. For thou knowest that for thy sake I suffre this opprobrye. I sit vpon theyr wordes and deuoured the: they were ioye and gladnes vnto my herte. For it is thy name Lord God of power that I call vpon. I am not conuersant with scooners to deuyse and to make a gaudye: But I dwell alone vnder the fere of thy hande / for thou haste filled me with bitternes. Shal my heuyenes laste euer: and my incurable wounde shal it neuer be healed: Wilt thou tosse me here and there lyke vnstable and violent waters: Vnto this my complaynt the Lord answerde. If thou turnest ageyn I shal restore the to my seruice. And whan thou shalt deuyse the preciousse from the byle / thou shalt be as my howne mouth. They shal be

shal be turned to the / but beware thou turnest not a waye fro me vnto them. For I shal set the agens<sup>t</sup>ethis peple lyke a stronge brason wall. They shal fight therfore agens<sup>t</sup> the / but they shal not winne the. For I wil be with the to saue and deliuer the saith the Lord. For I shal deliuer the from the hande of the moste myscheuouse and take the oute of cruel handis.

**T**he worde of the Lord was geuen me on this maner sayng. Take no wyfe nor bringeforth no chylde in this place. For thus saith the Lord vpon the childer ne borne in this place & vpon the mother ne that bringe them forth and fathers that begete the in this lande. They shal dye a full bitter and paynful dethe. They shal not be moored for / nor buried / but lye still vpon donghillis on therte. They shal be consumed with swerde and hōger / & their carions shal be meate for the fowles of the ayer and beastis of the erthe. Also thus spake the Lord. Come not at their comen festis or at their comen mooringis and lamentacions. For I haue taken awaye my peace from this peple saith the Lord / ye bothe my fauour & mercye. And bothe olde and yonge shal dye in this lande



lande and not be buryd: ther shal no man clippe or shawe his head for them. They shal not viset eche other in tyme of mourning to comfort the for þe dead / nother drinke with eche other of þe cuppe of consolaciō to take awaye the heuines for their father and mother. Come not in their feste houses to sit down with them at meat and drinke. For thus saith þe Lorde of power / þe God of Israel. Lo I shal take fro this place (your selues looking on & lyuing) þe voyce of ioy & mirth / the voyce of bydegrome & spouse. Wherefore wai thou shalt shewe this people all these wordis / and they shal aske the agene: wherefore hath the Lorde decreed all these grete mischeues to fall vpon vs: or what is our wykednes and syn that we committed agens our Lorde God: Thou shalt answer: Because your fathers haue forsaken me (saith the Lorde) and folowed strange gods whom they worshipt & fylle downe before / forsaking me & keeping not my lawe. And you haue exceedid thungod: lyues of your fathers in your owne synnes: for every one of you folowe the deuellishe thoughtis of his owne shewd herte & obeyeth me nothing at all. Wherefore I shal caste you oute of this lande into a lande vnknowne both to you & your fathers:

fathers: & there shal ye serue strange gods daye and night: where I shal haue no compassion vpon you. Wherefore / beholde / the dayes ar come saith the Lorde / that it shal no more be sayd. The Lorde lyueth that brought the chylsery of Israel oute of the lande of Egypt: but it shal be sayd / the Lorde lyueth which hath brought the chylsery of Israel oute of the north the easte lande / and from every region whither I casted them forth. For I shal bring them agene vnto their owne lande which I gaue their fathers. Beholde I shal sende them many fysshers / saith the Lorde / which shal ketch them vp: and after that I shal sende many hunters to hunt them oute of every mountayne and hill / and also forth of every hole in the rockes. For my eyes ar bent vpon all their wayes / and they cannot be hidde fro my face / nor their synnes couered fro my sighte. ye & that after I haue fully rewarded the for their iniquytes & synnes wherewith they haue defyled my lande / that is to saye / for their abominable stinking Idols wherewith they replensshed my heretage. Wh Lorde my strenght / my might / & my refuge in tyme of tribulacion / yet shal þe getylis come to þe from þe costes of þe erthe sayng. Surely our



The .viii. Chapter

\* the  
Lorde.

our fathers cleued to lyes / ful Bayne & Idols / and no profit is ther in them. For shuld a man make him goddis of the whō it is impossible to be goddis: Wherfore / se I shal teache them nowe agayn saith the Lorde: & make my powr & strength known vnto thē / so that they shal knowe that my name is \* Iehouah.

The .viii. Chapter.

y Our syn(o trybe of Iuda) muste be wyten with a pēne of yerne / & grauen yn with an Adamantyne klaye into y table of your herte / & into the corners of your alters / that your chyldeerne shulde remembry your alters / wodis / and thicke trees / hill toppes / mountayns and feldis. Wherfore I shal layeforth the al your substance & trefure to be a proye for your open crymes comitted in hillis at images whō ye worshipt thowout all your regid. And ye shal also be blotted oute of your heretage which I gaue you. And I shal caste you vnder the bondage of your enemyes in an vnkowne lande: for ye haue put syer vnto my furye whiche shal but ne euer more. These thingis saith the Lorde: Cursed be the man that trusteth in man / & maketh man his arme / whose hate he gothe from the Lorde. For he shal be lyke the

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ke the fearne that groweth in the deserte / neuer to se the goodnes to come / but shal abyde vpon the dype deserte / euen the salte barayn grownde inhabitable. But blessed is the mā that trusteth in the Lorde / whose hope is the Lorde. For he shal be lyke a tree planted by the waters puttig downe hir rootes to drawe vp moystenes: which tre may abyde the heate whan it cometh / and shal flowre sse with grene leaues: & whan the drowght shal dry vp and waste al other frutes / yet this tre shal not fade nor ceasse from bringing forth hir frute.

psal. i

Of al thingis lyuinge / man hath the moste disceaightful harte vnable to be searched: who then shal knowe it: euen I the Lorde bothe ensercher of herte & espyer out of raynes to rewarde euery man after his owne wayes and according to the frute of his counsellis. He maketh him a neste / but hatcheth no eggis that gatherth goodis wrongefully. In the middis of his lyfe he muste leaue them / and laste of all be fownde a fole. But thou Lorde / whose seate is moste noblest / highest and aunciant: which dwellest in the place of our holy reste / thou arte the hope of Israel. All that forsake the / ar confounded. All bakflyders from the / ar wryten in the erthe & not



not in heuen. For they forsake the Rorde/  
 euen y well of euerlasting waters. Heale  
 me Rorde/ & I shal be holl. Saue me Rorde/  
 & I shal be salfe: for thou arte my prayse.  
 For so/these men saye vnto me. Where is  
 the worde of y Rorde: let it come forth (I  
 praye y). Whiles I me selfe was now lea-  
 ding the flock in thy pathes/ I constrayned  
 no man violently/ nor yet coueted I any  
 mannis dethe as thou wel knowest. But  
 my wordes were right in thy sight oh Ror-  
 de. Be not fearful vnto me/ for thou arte  
 he in whō I hope whā any perel is present.  
 Let my persuers be confounded/ & let not  
 me be confounded. Let the be afrayde & not  
 me be afrayde. Thou shalt bringe a trou-  
 blous tyme vpon the/ & destroye the with a  
 great destrucciō. Forthermore/ thus sayd  
 the Rorde vnto me. Go & stāde in y. gate of  
 y peple/ for whose cause y kinges of Iuda  
 come yn route/ & in al y gatis of Jerusa-  
 lem/ sayng vnto the. Hear y worde of the  
 Rorde ye kinges of Iuda/ with all Iuda &  
 all the cytesens of Ierusalem which passe  
 thorow these gatis. Thus cōmandeth the  
 Rorde. Take hede to your selues lest ye  
 take vp your burdens in y Sabbath daye/  
 to bringe them in thorow these gatis.  
 Let her carye ye oute of your houses any  
 burdens

burdens in y Sabbath daye. Nor do you any  
 worke/ but sauntifye y Sabbath daye as I  
 cōmaunded your fathers albeit they oba-  
 yed me not nor gaue eare: but rather har-  
 dened their stiffe neckes to the intent they  
 wolde not be reclayned & receyue my dis-  
 cipline. But you/ if ye will hearme (saith  
 y Rorde) & not carpe in your burdens tho-  
 row y gatis of this cyte in y Sabbath daye  
 doing in it no worke/ than shal y kingis &  
 princes of this cyte/ which shal sit vpon y  
 seat of Dauid/ go thorow these gatis ka-  
 ried in charietis & vpon horse/ bothe they  
 & their princes/ & al Iuda with their cytes-  
 ens shal passe thorow them/ & this cyte  
 shal abyde for euer. And men shal come  
 from the cytes of Iuda/ and from the fel-  
 de of Ierusalem/ and the lande of Benia-  
 min from the playnes and mountaynes: &  
 from the wildecnes bringing brente sacri-  
 fices and beastes slayne to be offred vpon  
 incense/ offeringe vpon prayse and thankis  
 in the house of the Rorde. But if ye obaye  
 me not/ I shal sanctifye the sabbat daye/  
 so that ye shal take vp no burden to bringe  
 it in thorow these gatis of Ierusalem  
 in the Sabbath daye. I shal set the gatis on  
 fyre/ which shal deuoure the houses of Je-  
 rusalem/ so that it maye not be quered.



**T**he sermon of the Lorde shewed vnto Jeremie/ saying: Arise & go downe into the potters house: that I myght there certyfy the more of my mynde. And whā I came vnto the potters house: I founde him making his worke vpon a whele. And that vessel which he ofayned out of claye broke vnder þe handis of this potter: which then (his mynde changed) made a nother vessel therof as it semed him beste for his purpose. And here thā the Lorde spake vnto me. May not Ieuch as this potter / do vnto you (o house of Israel) saith the Lorde. Lo/ ye be in my hande o house of Israel/ euen as the claye is in the hande of the potter. Anon as I haue determined to plucke vp by the rotes/ to destroye & to cut awaye any nacion or kingdom/ and if þe same nacion wil returne from their malice/ vpon which I begane nowe to take my counsel: by and by it repenteth me of þe plague which I determyned to caste vpon the. And agen/ and as I am purposed to buylde and to plante any nacion or kingdom: & the same folke wil do euyl in my sight/ and not hear my voyce/ by and by it repenteth me of that goodnes wherby I purposed to edyfy and to encrease the. Wherefore

(I praye

(I praye the) tell all Iuda and euery cyte/ sen of Ierusalem. Thus saith the Lorde. Beholde I am deuysing a plague and will conspire agenste you: Turne ye therfore euery man from his owne euyl wayes/ & both do & thinke well. But here shal they saye Let these wordis passe / for as for vs/ we will walke after our owne mynde/ and we wil euery man do after the luste of our owne herte. Wherefore thus sayd the Lorde. Enquyre (I praye ye) among the gentyles if any man hath committed any sicke lyke abominacions as hath Israel & virgen done/ and that so greuously. May the snowe that lyeth melting vpon þe rocks of Libanus fayle the feldis? Or the baynes of springes eue from the botome be so take a waye that they flowe nomore forth to water and to make plentiuouse? And yet my peple hath forgotten me: In so much that they brenne & offer vnto bayne holes: & in following their owne wayes ar: swarued and wandred fro the lawful comen waye: & ar gone a waye by an vntroden priuate pathe. For the which thinge/ they haue geuen vp their lande into a perpetual desolaciō and outehissinge. So that euery man passinge thowowe/ may be woundresly astonned/ and shake his head.

ff I shal



The .viii. Chapter.

I will therefore scatter them in the sight of  
their enemies with a contrary scorching  
east wynde. And when their destruction is  
at hande / I will turne my backe to them  
and not my face. And then they sayde:  
Come and let vs go and conspire agensse  
Jeremye. We be the Priestis to whom the  
lawe is committed that it perishe not.  
And ye be the elders endewd with wyse-  
dome. We be the Prophetes that neuer are  
without the worde of the Lorde. Let vs  
(I saye) then go and shutoute his tonge/  
that we be nomore cōstrayned to hear his  
sermons. Attende vnto me (O Lord) and  
heare the noyse of my aduersaries. Is not  
euil for good requyted me while they  
digge this pitte for me? Remember how I  
stode before the to speke the best for them/  
and to turne thy wrath from the. Nowe  
therefore betake their chyldren into hon-  
ger / and caste them agensse the violence  
of swerde. Let their wyues be chyldlesse  
and housbandlesse / their housbandis put  
to dethe / and the yongmen slayne with  
swerde in batayle. Let oute cryes arise  
fro their houses / theire breaking yn vnto  
them vnmwares: for they haue digged a  
pitte to take me / and layed a pryuey snare  
for my fete. But thou knowest all their coun-  
sel

Of Jeremy the Propheete Jo. xxxiii.  
selbente to slaye me. Be not therefore mer-  
ciful to their myschief / nether suffre thou  
their sinnes to be puttoute of thy sight:  
but let them fall gylytue conuicte before  
the. These thingis shalt thou do to them  
in tyme of thy furiose indignacion.

The .ix. Chapter.

Also thus sayd the Lorde to Jeremye.  
Go and bye the anertthen pishers  
de: and bringeforth the elders of the peppe  
and of the Priestis into the vale of Ben \* To  
hinnon which is withoute the gate where pshet  
all the pishers be scatered And preache vnto  
me there these sermons which I shal tell na al  
the. Thus (I saye) thou shalt preache one.  
Hear the worde of the Lorde ye rulers of  
Juda and cytiesens of Ierusalem. These  
thingis commaundeth the Lorde of pow-  
ers y God of Israel. Beholde I shal bringe  
a scourge and affliction vpon this place:  
which whoso euer heareth / a noy his eares  
shal glowe: and that euē because they  
haue forsakē me / a defyled this place offer-  
ring their brente sacrifices vnto straunge  
goddis: whō nother they theirselues / nor  
their fathers knowe / nor yet the Kinges of  
Juda. And haue filled this place with the  
bloode of innocentis. For they bylte Baal  
f. ii. an



The .xix. Chapter.

an auter to burne their childeine into a sacrifice for Baal. Which thinge as for me / I neuer commanded nor spake of / nor neuer thought it. Wherefore / behold / the tyme shal come (saith the Lorde) that this place be nomore called Thopheth or Vale of Bēninnon / but the Vale of slaughter. For I shal slaye the senate of Juda and Jerusalem in this place and smyte the dwelers with swerde in the sight of their enemies which seeke their lyfe. And I shal geue their carides meat to the fowles of the aier & bestis of the erthe. Also I shal make this cyte desolate and hissed at: so that euery man that passeth by it / may be a scorned & byssse vpon his grete plage. And I shal cause them to eat their owne chylders flesshe: yee / and one shal eat a nother in the beseege & distresse wheryn their enemies with sich as seeke their lyues shal holde the harde / and thou shalt al to breake this pitshers before these men which shal be there present with the / sayng vnto them. Thus saith the Lorde of powers. Euē thus shal I also breake and destroy this peple & cyte / lyke as a potter bracketh a vessel which can neuer more be repayrede. And in Thopheth shal they be buryed / because they haue no nother place to burye them in.

Also

Of Jeremy the prophete fo. xxxv.

Also thus shal I do to this place & to the inhabitours therof saith the Lorde / for I shal make the cyte lyke Thophet. For the houses of Jerusalem / & the houses of the Kinges of Juda are polluted euē as is this place Thophet / because that all the houses in whose parlours they burned incense vnto all the company of the starres & planetis were polluted / & they without any stoppe offered vnto straunge goddis. After this / Jeremie came fro Thophet whither the Lorde had sente him to prophete and preche: and stode in the fore court of the tēple sayng vnto all the p:ple. Thus saith the Lorde of powers & God of Israel. Beholde I shal bringe vpon this cyte / & vpon al his towres aboute / euery plage whiche I haue decreed to fall vpon it: because they haue so hardened their proud neckes / & they wold not obeye my monitions

The .xx. Chapter.

**T**han Passur the Priest / sone of Immer / ouermost in the house of the Lorde: when he herde Jeremy so constantly preching these thingis: he smitte Jeremy the prophete / and cast him downe into stocks & stode in the ouer gate of Benjamin which was in the house of the Lorde. And the daye folowing Passur brought

f.iii.

forth



forth Jeremye out of the stocks. And Jeremye sayd vnto him. The Lorde shal no more call thy name \*Dabur/ but Dabur euery where. For thus saith the Lorde: Beholde I shal make the fearful/ both to thy nowne selfe/ and also to al thy frendes which shal be vnder y<sup>e</sup> fownde of their enemies before thy face. And I shal geue vp al Iuda into the power of the kinge of Babylon/ which shal carry a waye captiue to Babylon parte of the: & parte shal he slaye with swerde. Also lykewyse shal I geue vp al the riches of this cyte: al the noble actes and victorouse labours/ al the preciousse iewels & tresure of the kingis of Iuda into the handis of their enymies/ which shal bothe robbe the & carry the captiue to Babylon. And enē thou Dabur with all thy housholde shalt be led awaye captiue to Babylon: and there shalt thou dye and be buryed/ both thou and al that set any thing by the/ vnto whom thou prechedst lyes. Lorde thou brekest me/ but thou comfortest me agene & makest me strōge. I am iested vpon & scorned euery daye of euery man/ because that nowe I haue preached a longe tyme/ inueinge agens their wyked violence & tyranye/ crying into their

Of Jeremy the Propete. fo. xxv. Bi.  
eares this desolacion. Wher vpon they obayned me of the worde of the Lorde/ and turned it into my perpetual derision. Wherfore I thought many tymes/ neuer more to mynde it/ nor to preache in thy name. But yet the worde wrought in my herte and in my bones lyke a kindled fyr closed y<sup>e</sup>/ which whan I laboured to repress/ it passed my power/ ye although yet I herde the haynous rebukis of many and suffered vniuste vexacions euen of my nowne singler acquaintance/ euer more redy to fear me saying: Let him be taken/ brought forth/ accused and trapped: so that if thus parauenture (he cooled and broken) and we sending to preuaile agens him/ myght be auenged on him. But the Lorde stode by me lyke a valeant knyght/ which fighting for me/ my persuers fil a waye hauinge no power ouer me. They were shamefully confounded for that they dealt foolishly: wher vpon they fill into perpetual obprobrye. Thou therfore Lorde of powers/ the iuste tryer and sercheroute of the truthe/ vnto whom herte & raynes ar not hid: let me se vengeance taken on them: for vnto the I committe my cause. Singe ye to the Lorde & prayse



The. xvi. Chapter.

him: for he hath deliuered the lyfe of the  
pooze from the cruel hande of the violent.  
Cursed be the daye & I was borne yn: the  
daye that my mother brought me forth  
be neuer more spoken of. Cursed be the ma  
that firste brought glad tydingis to my  
father/sayng: Thou hast a man chyld.  
The same thinge mought chaunce to that  
man/whiche chaunced once vnto the cytes  
(which & Lorde with oute any stoppe sub  
uerted hearing their pestilent fame with  
oute ceasse) because I was not kyllied as so  
ne as I was borne: or & my mother was  
not made my graue/ my conceiption holden  
backe in hir for euer. Wherefore was I  
brought forth of my mothers wombe? Wes  
rely/because I shulde fele bothe labour &  
sorrowe & so lead forth my lyfe in obprobrye

The. xvi. Chapter.

The sermone of the Lorde shewed vnto  
Jeremye/ when Zedechias sente  
vnto him pashur the sone of Melchie and  
Zephony the Priest/ sone of Maasy with  
this maner of commandement sayng: Aske  
counsel of the Lorde (we praye the) as tou  
ching vs (for Nabuchadrezar kinge of  
Babylon laith sege vnto vs) whether god  
paradventure wyll do with vs after his  
meruefouse power/ and so turne this kinge  
from

Of Jeremy the Propheete Ho. xxxvii.

from vs. Then Jeremy sayd vnto them.  
Thus shal ye answer Zedechye. Thus  
saith the Lorde God of Israel. Beholde I  
shal winge the weapens oute of your handis/  
whiche ye holde to fyght agens the  
kinge of Babylon & the Chaldeis figh  
ting agens you withoute at the wallis: &  
I shal bringe your weapens altogether in  
to the middis of this cyte/ and I my selfe  
shal fight agens you with a stretched  
forth hande and stronge arme/ with in  
ignacion furye and grete wrathe/ and shal  
smyte the inhabitours of this cyte/ so that  
bothe man & beast shal dye of a grete pe  
stilence. And after this/ saith the Lorde/ I  
shal geue vnto Zedechye kinge of Iuda/ both  
his seruantis and the peple/ with the re  
sidew of this cyte/ whiche pestilence / swer  
de/ and hunger haue lefte/ into the power  
of Nabuchadrezar kinge of Babylon/ in  
to the handis of their ennys/euē into the  
handis of the & thirst for their lyfe/ which shal  
smyte the with the edge of swerde / with  
oute al compassion/ nether sparing/ nor ha  
vinge any mercy on them. And vnto this  
peple thou shalt saye. Thus saith the Lorde:  
Beholde I shal set forth before you the  
waye of lyfe and dethe. Whoso euer ab  
steth in this cyte shal dye with swerde or  
hunger



The. xvi. Chapter.

honger or pestelence: but he that wil go forth to go to the Chaldes that besege you/shal saue himselfe/ and his lyfe shal be vnto him lyke a lukkely gotten proue. For I haue bent my face agēste this cyte to scourge it/ and not to do it good/ saith the Lorde: that it might be geuen vnto the power of the kinge of Babylon to be bent. Also thou shalt saye to the kinges house of Iuda. Hear the worde of y<sup>e</sup> Lorde ye house of Dauid for thus saith the Lorde: Minstre rightwisnes withoute any delaye and despyer the oppressed & spoyled from the power of the violent neuer before my furye comeforth lyke fyre to burne/ so that nomā maye quēche it/ for your mischeuous studyes. Beholde me here at hande euē and ge you which dwell here & there in wales in rockes/ & playnes saith y<sup>e</sup> Lorde/ which saye who shal make vs a frayd? Or who can come to our holdis? But I shal visit you according to y<sup>e</sup> merits of your studye saith the Lorde/ and kindel a fyre thowt your wodis to deuour al thingis rownde aboute you.

The. xvi. Chapter.

Forthermore thus spake the Lorde. Go thy wayes downe into y<sup>e</sup> kingis house of Iuda: & there speke this sermone sayng ge: Hea

Of Jeremy the Propete Jo. xxxviii

ge: Heare the worde of the Lorde o kinge of Iuda which sittest in y<sup>e</sup> seat of Dauid. Hear (I saye) both thou / thy seruants & people which iette so proude ly thow these gatis. Thus cōmandeth the Lorde. Do serue equite and rightuousnes / & auenge the spoyled from the power of the wronge doer. The straunger/ the fatherlesse / and wedewe / see thou moleste not / hurt / nor robbe: nother shede ye innocent blode in this place. And if ye obserue these thingis constantly: the kingis which shal sitte in the seat of Dauid/ shal go thow the gatis of this house/ and be caried in charyets and vpon horse / both they/ their seruants/ and their people. But if thou obseruest not these precepts: I swere by my nowselfe (saith the Lorde) that this house shal be desolate. For euē thus hath the Lorde spokē vnto the house of Iuda. Thou arte the head euē as is Balaad in Liba: \* neuer no: but if I bringe not the & thy cytes in truste to a deserte/ y<sup>e</sup> they be not inhabited. \* For me. I shal apoynte forth/ & sende into y<sup>e</sup> a destroyer with his weapens to cut downe thy me of chosen Cedres & caste the into y<sup>e</sup> fyre. And his owhā any other naciō shal passe forby this the in cyte: one shal saye to another: wherfor haue scrip the y<sup>e</sup> Lorde done thus vnto this grete citecture.

Chan



The. vii. Chapter.

Thā it shalbe answered: eue because they  
forsoke & despysed the couenaunt of their  
lorde God/and fildowne a worshipt stra-  
ge goddis. Wepe not for the dead / nor  
moorne yet not for him: but wepe sore for  
him now going a wyse: for this mā shal  
neuer come ageyn/nor yet se his owne na-  
tue lande. For thus saith the Lorde vpon  
\*other  
wyse  
called  
Joas-  
chas  
now  
led cap-  
tyue in  
to E-  
gypt  
Sallum\* the sone of Josias kinge of Iuda  
raigning after Josias his father. That  
is gone forth of this regid/shal neuer mo-  
re returne. For he shal dye in the same pla-  
ce/into whiche he is ledde captiue & neuer  
more se this lande. Wo be to him & buyl-  
ed cap Seth his house by iniurie and wronge &  
tyue in setteth vp his parlors and chambers by  
to E- fraude and violence / which maketh his  
gypt owne neigbour to serue him for naught/  
not geuinge him his reward for his la-  
bour. Thus thinketh he with himselfe. I  
wil buyld me a large house & costely cha-  
bres. He cutteth him forth windowes/beam-  
es and grounsels of Cedre & paynteth  
them with reade. Thinkest thou now to  
raigne/whan with thy cedre buylding is  
thou prouokedst me: to enuye and to be auen-  
ged? Did not thy father in his trowe and  
iuste labour eat & drinke & prospered wel?  
Whiles he auenged the cause of the poore  
oppres-

Of Jeremy the prophete Jo. xxxix  
oppressed/he prospered wel: which thinge/  
wherof els shal it haue? But for y know-  
lege of me/saith the Lorde: But thy eyes  
and thy herte are al togither sette vpon co-  
uetousnes/to spill innocēt blode/to do in-  
iury and extorsion. Wherefore thus saith  
the Lorde vpd Joakim sone of Josias kinge  
of Iuda. They shal not lament & moue  
ne him with their wonte lamentable wo-  
des. Ah my brother/oh my syster / nother  
with theirs/Ah Lorde/oh noble kinge. But  
he shalbe buried lyke an asse/eue stinking  
casse withoute the gates of Ierusalem.  
Lyme vp into Libanus oh Virgen and  
daughter Zion/and crye. In Basan also  
let thy voyce be heard/and crye oute from  
all the highe wayes: for althy\* louers are  
perished. These thinges I gaue the war-  
ninge of/whan thou wast yet in welthy  
prosperite. But thou answerdest me sayng.  
I will not heare: this verely was thy ma-  
ner eue fro thy yowth/that thou woldest  
not obeye my voyce. All thy pastors shal  
be ruled and blowen awaye of the win-  
de/and thy louers shalbe caried awaye  
into captiuite: and than verely thou shalt  
be shamed and confounded for thy grete  
wykednes and malice/which yet dwellest  
in Libano & nestest in the Cedres. How  
grete

\*strange  
gods &  
yma-  
ges.



Jechonias is called Joachin.

grette shal thy sorrowful sighes be when this tyme shal fall vpon the lyke pangis vpon the traueler of chylde: As verely as I lyue (saith the Lorde) though Jechonias the sone of Joakim kinge of Juda be the signet whiche I weare on my right hande: yet shal I pluck him of from hence: & be take the into the handis of thez that seke thy lyfe/into the power of thez whose face thou fearest/euez into the hande of Nebuchadrezar kinge of Babylon/ & into the handis of the Caldees. And shal translate the and thy mother that bore the into a strange lande/where ye were not borne/ but ye shal dye in it. And into this lande/ whither ye shal so sore desyer to retorne/ shal ye neuer come agene. This man Jechonias/shal be plucked & torne in pises lyke a cōtemptible grauen image/whiche for al his costely aparel/ yet pleaseth he nomore wherfore he shal be banished/ both he & his sead/ & caste forth into an vnkowne lande. But o herthe/ertbe/ertbe: hear the wordes of the Lorde. Thus saith the Lorde. Will me this man barain to be emonge the dishereted outelawes / for he shal neuer more prosper in al his lyfe: there shal none of his sead prosper/to sit\* in the seat roial

\* freely of David and to raigne\* in Juda.

The

**W**ho be the herdemen that destroye and scater my flocke/saith the Lorde. Wherfore this commandement sendeth the Lorde God of Israel vnto the herdemen that shulde gouerne my peple. ye destroye and thrust oute my flocke / and ye loke not vpon them. Wherfore I shal loke vpo your wyked counsels & studyes (saith the Lorde) and gather the \* resydw \* the of my flocke frō al the partes into which getils. I had castethem forth / and restore them vnto my pasture/ that they maye growe and be increased. I shal set herdemen ouer them which shal fede them. They shal nomore be afrayde nor drede / for they shal not perishe / saith the Lorde. Beholde the tyme shal come saith the Lorde / that I wil steredp that rightouse. Budde oz braunc he of David to raigne and to execute his offyce prudently in restoring equite and rightwysnes in the erthe. In his dayes Juda shal be saved and Israel shal dwell sure. And this is the name that men shal cal him by/euen the Lorde/ our rightwysnes. Wherfore/so the tyme shal come saith the Lorde/ that men shal nomore swere. As verely as the Lorde lyueth



lynith whiche led the childern of Israel  
oute of the lande of Egypte/ but as Bere-  
ly as the Lorde lyueth which hath led  
forth and brought agene the seed of the  
house of Israel from the north este lan-  
de: and from al the regions into whiche I  
had dispersed the / to dwel in their owne  
lande. Wo be to the Prophetis also. My  
herte is alto broken / al my bones are shy-  
ured in sondre. I am lyke a dronken man  
troubled with wyne: for feare of the Lorde  
and his holy worde. For therthe is ful  
of aduouterers / wherfore it is now come /  
for she being a cursed & abored / shal waile:  
& hir plesante feldis of the deserte shal be  
withred vp: for the lyuinge of these men  
is euil / & their powr contraye to the holy  
worde. Both Prophet and Prieste are poi-  
luted and be filthy hypocrites / and their  
maliciouse wykednes is espyed euē in my  
house saith y Lorde. Wherfore their waye  
shal be slybery / and ful of stonblinge sto-  
nes in derkenes at which they shal ston-  
ble and fall: for I shal bringe a plage vpon  
them / euen the day of their visitaciō / saith  
the Lorde. The same foleshnes which I  
sawe amonge the Prophetis of Samarye  
wherby they preched for Baalis profite  
& decyued my peple of Israel: I haue now  
sene

sene also amonge the prophetis of Jerusa-  
lem / euen filthy stynkinge aduouterie and  
licencious libertie to lye. Thei flater and  
ioyne handis with the moste mischeuouse  
men / to thentent that euery one of them  
shulde neuer retorne from their wyked-  
nes. Thei al with their cytesens are vnto  
me lyke Sodome & the cytesens of Gomor-  
re. Wherfore thus saith the Lorde of po-  
wers vpon the Prophetis. Beholde I shal  
fede them with wormewode and geue the  
to drinke water mengled with gall. For  
oute of the Prophetis of Jerusalem are  
broken forth the contagious spottis of al  
ipocrysy into al the worlde. Wherfore  
thus warneth the Lorde of powers. Se  
that ye listen not vnto the wordis of the-  
se prechers that preache vnto you: for they  
deceyue you / speking the vision of their  
own hertis / and nothing of the mouth of  
the Lorde. Thei tel them boldly which  
depyse me. The Lorde saith we shal haue  
prosperous peace: and thei tel al them that  
walke after the lustes of their owne her-  
tis. There shal no plage come vpon you:  
for who stode in the counsel of the Lorde  
to heare and know his mynde? Beholde /  
the whirlewynde of the Lorde / that is to  
saye his wrath shal come forth and tur-



The .xviii. Chapter.

he himselfe with grete violence into the  
heades of the Engodly: Nether shal the Loz  
die wrathe be returned Until he hath ac-  
plished and finessed the set purpose of  
his herte. But in tyme to come ye shal En-  
derstande his counsel. I sent not these Pro-  
phetis (saith the Lorde) and yet they run-  
ne. I sayd nothinge to them: and yet they  
preache and prophesye. But had thei sto-  
de in my counsel and herde my wordis:  
thei had converted my peple from their euel  
wayes and euel thoughtis. Am I god  
which maye se but thingis onely at han-  
de saith the Lorde / and not thingis al a-  
farre: Maye any man hyde himselfe so  
prively that I se him not saith the Lorde:  
Do not I fulfill both heven and erthe saith  
the Lorde: I have herde verely what ma-  
ner thinges the Prophetis saye: which  
preche lyes vnder the cloke of my name  
saith the Lorde. I dreamed I dreamed. How longe shal  
this sticke in y Prophetis hertis to preche  
lyes? and to preche y despayght of their owne  
myndis: whose counsel is sente vpon this  
euer to deceyue my peple with their dre-  
mes which they tel euery man to drawe  
my name oute of memory / as their fa-  
thers forgote my name by processe of ty-  
me bringyngh y Baal. That Prophete  
which hath seene a dreame wil preche but

Of Jeremy the Prophete Jo. xlii.

a dreame. But he vnto whom my worde is  
shewed wil speke my worde euen of fals-  
the. What shal chaffe do with wheate  
saith the Lorde: Is not my worde lyke fyre  
saith the Lorde / and lyke a twaybit cleauin-  
ge the rocke of stone: wherfore beholde me  
now agens the Prophetis saith y Lorde:  
which steale my worde fro whom they lis-  
te. Beholde me now agens y Prophetis  
saith y Lorde: which take vpon their ton-  
gues to saye / Thus saith y Lorde. Behol-  
de me now agens y prophetie / euen agen-  
st their synged dreames saith the Lorde: and  
which dreames yet dare they mynde and spe-  
ake / to deceyue my peple w their lyes and fay-  
ned miracles: whom I neuer sente / nor com-  
manded them any thinge: which prophes-  
tis shal be ful grete hurte vnto this peple /  
saith y Lorde. What in this peple / or prophes-  
te / or prieste / shal aske y sayng / what ma-  
ner thinge is y burden of y Lorde: Thou  
shalt saye vnto thez. What: Aske ye me of  
y burden: Euen yourselues be y burden.  
Wherfore I shal caste you of / saith y Lorde.  
And I shal diset both prophete prieste  
and the peple which vse this worde / the  
burden of the Lorde. I shal diset both him  
and his house. Also thus shal ye saye to  
eche other. What thinge answerth the  
Lorde /



Loꝛde/ oꝛ what commaꝛde the Loꝛde:  
But as foꝛ the burdeꝝ of the Loꝛde/shal ye  
name no moꝛe. foꝛ euery mannis owne  
woꝛde muſte be his burde/becaꝛse he hath  
peruerter the woꝛdis of the ſyꝛinge god/  
euery of the Loꝛde of powers whiche is our  
god. Thus ſhal euery man ſaye vnto their  
pꝛophetis. What hath the Loꝛde answer  
de the: oꝛ what ſaith the Loꝛde: But as foꝛ  
the burdeꝝ of the Loꝛde/ye ſhal not once  
name it. Wherfoꝛ thus ſpake the Loꝛde.  
Becaꝛse ye haue taken into an Iſe this  
woꝛde. The burdeꝝ of the Loꝛde/albeit I  
ſente vnto you / foꝛbidding to once ſaye  
the burdeꝝ of the Loꝛde: beholde I ſhal ſue  
ſyꝛe ken you to be euery my burdeꝝ. But I  
ſhal caſte you of/with this cite alſo/whiche  
I gaue you and your fathers. I ſhal caſte  
you oute of my ſight/and laide you with  
perpetual obpꝛobꝛie & ſhame whiche ſhal  
neuer be foꝛgoteꝝ.

The .xviii. Chapter.

**T**he Loꝛde ſhewed me this viſion. Lo/  
ther ſtoode two panyers ful of fig  
ges befoꝛe y<sup>e</sup> temple of y<sup>e</sup> Loꝛde aftir that  
Nebuchadzeꝛar Kinge of Babylon had led  
awaye captiue Jechonias the ſone of Joa  
chim Kinge of Iuda/the pꝛinces of Iuda/  
ſmythes and craftſmen from Jeruſalem:  
and

and had brought them to Babylon. The  
one panyer conteyned very good figges/  
euery ſiche as ar wꝛite to be firſte type/  
and the tother panyer conteyned as euil  
figges whiche might not be eaten foꝛbit  
ternes. Then the Loꝛde ſpake vnto me.  
What ſeiſte thou I eremy: And I answer  
de: figges do I ſe/of whiche ſome be very  
good: and ſome be as badde/ſo that no man  
maye eat theꝝ. Agene/The woꝛde of y<sup>e</sup> Loꝛ  
de came to me on this maner. Thus ſaith  
y<sup>e</sup> Loꝛde god of Iſrael. As thou knoweſt the  
good figges/euery ſo ſhal I knowe the men  
translated from Iuda/whom I ſente foꝛ  
the from this place into the lande of Chal  
de/foꝛ their pꝛofite: and ſet my eyes vpon  
them foꝛ y<sup>e</sup> beſte. foꝛ I ſhall bꝛinge them  
agene vnto this lande: and edifye them &  
not deſtroye them. I ſhal roote them/and  
not plucke them vp. And I ſhal geue them  
an herte to knowe me/that I am the Loꝛ  
de. Thei ſhal be my peple/and I their god:  
foꝛ thei ſhal turne to me with al their her  
tes. And as thou knoweſt the euil figges/  
whiche foꝛ their ſowernes maye not be ea  
ten: euery ſo ſaith the Loꝛde ſhal I ſet Ze  
chias the Kinge of Iuda/his rulers/& the  
reſte that remayne in this lande/& them  
alſo that dwel in Egypte: I ſhal ſet them  
G.iii. (I ſaye



The. xv. Chapter

(I saye) to be vexed and scourged in every region of y<sup>e</sup> erthe/to be had in obprobrie/ into a p<sup>r</sup>ouerbe/into a fable and shame in every place whither I shal scatter them. And I shal sende amonge them swerde / hunger / pestilence / til I haue consumed them from the lande / which I gaue them and their fathers.

The argument of this Chap.

A sermone geuen vnto Jeremie vpon al the peple of Iuda: the fourth yere of Joachim the sone of Josias kinge of Iuda: which was the first yere of Nebuchadrezar kinge of Babylon. Whiche sermone Jeremie the p<sup>r</sup>ophete preached vnto al the peple of Iuda/ and before al the cytesens of Ierusalem sayng on this maner.

The. xv. Chapit<sup>r</sup>e.

From the thirtente yere of Josias the sone of Amos kinge of Iuda vnto this daye/ which is now. xiii. yere/ the worde of the Lorde was committed vnto me: which I spake vnto you rysing in tyme/ and constantly warning you/ but ye obeyed it not. Albeit the Lorde hath sent vnto you al his seruantis/ each his p<sup>r</sup>ophetes erly rysing and swyftely sending: yet ye obeyed not/ nor once inclined your eares to listen. Thus verely he sayd.  
Turne

Of Jeremie the p<sup>r</sup>ophete. Ho. xliii.

Turne ye agene every man from his owne euil waye/ and fro your euil thoughtis/ and ye shal inhabit the lande which the Lorde gaue you and your fathers from me age to age. And go not your wayes after strange goddis to serue them and to fall downe before them: Anger me not with the workis of your owne handis: and I shal not scourge you. But ye herde me not saith the Lorde: for ye angered me with the workis of your handis/ but not obeyed. Wherefor thus sayd the Lorde of powers. Because ye herde not my wordis/ therefore beholde/ I shal sende and call vpon you all the nations of the north saith the Lorde: & euen that same Nebuchadrezar also kinge of Babylon my seruante/ and shal bringe them vpon this lande/ & vpon the inhabitours thereof/ and vpon al these nations rounde a bout / and shal utterly destroye them. I shal bringe them into a deserte/ into an hyssing and perpetual desolacion. And I shal take from them the voyce of gladnes and solace/ the voyce of the bydegrome and spouse / the voyce of men pynted and hanged full of swete & freshe flowers to bere the lightis. And al this lande shalbe turned into a deserte & wilderness. And they shal  
E. iiii. serue



serue the forsayd nacionis and the kynge of Babylon. lxx. yearis. And when these lxx. yearis be fulfilled: I shal also visit & wickednes of that kinge of Babylon and of his peple saith the Lorde / and that same lande also of the Caldais / and bringe the to gither into a perpetual wilderness. And I shal bringe vpon that lande al my wordis which I haue decreed agens it / eue al that bewriten in this booke whiche Jeremy prophesied agens al the gentiles. For euen they to shal be bond seruants to many nacionis and grete kinges. For I shal rewarde them astir their sines and workis of their owne handis. Thus therefore spake the Lorde God of Israel vnto me. Take this cuppe of the wyne of wrath the of my hande: that thou maist geue to drinke therof al nacionis vnto whō I shal sende the / which once dronken / might be plucked into fure and madnes / the swerde coming vpon / which I shal sende amonge them. Then toke I the cuppe of the Lorde hande to geue drinke to al the nacionis vnto whō the Lorde sente me. But firste of al I gaue euen Jerusalem hir selfe and the cites of Iuda / hir kinges & princes to drinke therof / to bringe them into a deserte and wilderness / into an hissing & execrable

execrable curse / euen as we see vnto this daye y: I gaue al nacionis indifferently to drinke therof / as Pharaο kinge of Egypte / his seruantis and his rulers with al his peple / al the kingis of Asitiadis / al the kinges of the lande of the Palestines. Ascalon / Gazam / Accaron with al the leste cites of Aschote / the Idumes / Moabites and the sonnes of Ammon / al the kinges of Tyri and Sidon / the kinges of the eylandis beynde the sea / Dedan / Tema / Buz / and the cipt headid Ismaelitis. Al the kinges of Araby / al the kingis one with a nother that dwel in the deserte / al the kingis of Zimri / al the kingis of Elam / al the kingis of Mede / al the kinges of the north este both nigh and farre eue ry one with his borderer / and al the kingdomis of the erthe which ar vpon the face of the rownde worlde. And let kinge Sefach drinke with the to. And thou shalt saye vnto the. This is the Lorde of powers euen & God of Israel his plesure and commandement: Drinke and be dronken / runne to gither that ye might fal neuer to ryse agene / ye and that by the swerde which I shal sende amonge you. And if they refuse to take the cuppe of thy hande to drinke: then shalt thou saye vnto them.



them. Thus threateneth you the Lord of powers. ye shall drink it surely. for so I begin to scourge the cite named after my name: and shall I let you than escape unpunished? Verely ye shall not go quyte. for I now call for a swerde to come vpon al the inhabitours of the earth & the Lord of powers. Wherefore se that thou preache them al these sermons: and tel the. The Lord shall thonder from aboue / and shall crye a lowde fro his holy habitacion. He shall thonder with grete noyse fro his kingis haule. The lowde noyse lyke the grape gatherers shall come before vpon al the inhabitours of the earth: and the sonne shall be brought vnto the uttermost costes of the earth. for the Lord wil sitte in iugement vpon the nacions & declare himself the iuge of al maner men liuing to be: take the vngodly vnto the swerde / saith the Lord. For thus saith the Lord of powers. Beholde / a miserable calamite shall go thowre the gentyles one after another: and a grete whirlewinde shall be stered vp from diuerse costes of the earth / & the swerde shall kepe thowre with slaughter in that daye from one coste of the earth to the tother. Many shall be moored for non gathered vp / many buried: but lyke

donge

donge shall they lye vpon the face of the earth. Howle oute of ye pastours & crye / bespye ne your selue with asches of ye rammes & leaders of the flocke / for the tyme of your slaughter & downe tredinge is fulfilled: & ye shall fall downe together lyke costely byrds of the heuyn made to contayne dainties. There shall be no waye to fle for the pastours / for the rammes of the flocke shall not escape. Then shall the pastours crye oute / & the rammes of the flocke shall howle. for the Lord shall waste & consume their pastures. And their best feedis shall be dead with out noyse / for the furye of the Lords wrath. They shall forsake their foldes weping and royinge lyke Lyons. For their lande shall be desolate for his indignacion and furiose wrath.

The. xxvi. Chapter.

In the beginninge of the raigne of Joachim / sonne of Josias kinge of Iuda / this worde was shewed of the Lord. Thus saith the Lord: Stande in the fore courte of the temple / and speke vnto al the cites of Iuda whiche come to the house of the Lord to do their worshippe. Speke al the sermons which I commande the. And be ware thou takest not awaye one worde / for if thus peradventure yet they maye

obaye



obeye and returne euery man from his owne wicked waye & it might forthinke me of & plagues which I had ordered for them for their owne malicious myndes & counsels. And thou shalt saye (I tel the) vnto them. Thus saith the Lorde: If ye obeye me not to walke in my lawes which I haue geuen you/hearing the sermons of my seruants the Prophetis whom I sende vnto you/erly vsinge & yet stil sending. If you (I saye) obeye not: I will make this same house like vnto Sylo: and euen this same cite shall I caste into a contumelious curse to be aboyted of all the nacionis of the erthe. And the Priestis and Leuites with all the peple herde Jeremy preching these sermons in the house of the Lorde. Wherefore when Jeremy had made an ende of all that the Lorde commanded him to preche vnto the peple: the Priestis/ Prophetis and all the peple did set holde vpon him and toke him sayng. Thou muste dye. Wherefore prechedst thou as though the Lorde had commanded the/that it should happen vnto this house as it did once to Sylo/ and that this cite should be destroyed that no man should inhabit it: And when all the peple were gathered to gither in the temple aboute Jeremy/ the rumour of this

this mater came vnto the chiefe rulers of Iuda/which a non cam vnto the kings palace vnto the house of the Lorde: & sate downe to gither before the newe doore of the temple. Then came the Priestis and Prophetis vnto the rulers and to all the peple saynge these wordes This man is giltye dethe/for he preches against this cite/as he ye haue herde with your eares. Then sayd Jeremy vnto all the rulers & to all the peple/these wordes. The Lorde sente me to preche agensie this house and this cite all that ye haue herde. Nowe therefore amende your lyuinge & your thoughtis/and obeye the Voic of your Lorde God: and then it shall forthinke the Lorde God of thafflicciō/whiche he hath decreed agensie you. And as for me/so I am in your handis/do with me what semeth to you right & good. But yet this one thinge I assuer you/that if ye kill me/ye shall make your selues/this cite/and the cite/ sens therof gilty my innocent blood. For this I ensuer you: the Lorde hath sente me to you to preache into your eares all these sermons. Then sayd the Princes and all the peple vnto the Priestis and Prophetis: ye can fynde no cause of dethe in this man/sith he preched vnto vs in the name



The. xxvi. Chapter.

me/ of our Lorde. Also the elders of the  
saide rose vp to gither sayng vnto the ho-  
se company of the peple on this maner.

Micheas Morastith / was a prophete in  
the daies of Ezechias kinge of Iuda: and  
this Micheas sayd to al the folke of Iuda.

Thus saith the Lorde of powers. Zion  
shalbe ploughed vp lyke a felde: and Jer-  
usalem shalbe turned into an heape of  
stones: And the hill where the house of y

Lorde standeth into an highe wode. And  
yet notwithstanding this sermone / did  
neither Ezechias kinge of Iuda nor yet

the comen peple go once aboute to slaye  
him: But did they not rather reuerently  
fear the Lorde / and prayd him to turne

a waye his wrath: Wher vpon it for-  
thanked him of the plage which he had de-  
creed vpon them. And what we nowe com-

mitte so grete a cryme agensse our selues?  
But yet was there a nother that preached  
constantly in the name of the Lorde / cal-

led Urias the sone of Senee of Tarias  
the arim which preched agensst this cite  
and lande in al poyntis euen after the ser-

mons of Jeremye: And kinge Joachim  
with al the grete men and rulers herde  
his sermons: wher vpon the kinge sought

to kill

Of Jeremy the prophete fo. xlvi.

to kill him. But whan Urias herde of it /  
he feared and fled into Egypte. Then sent  
kinge Joachim officers into Egypte as

Elnathan the sone of Achbor with cer-  
tayne sergeante with him which led Uri-  
as oute of Egypte / and brought him to

kinge Joachim / whiche slewe him with  
his swerde / and caste his carcas into the  
comen place of other malefactours. But

as for Jeremye is holpen of Ahikam the  
sone of Saphan / that he be not geuen in-  
to the handis of the peple to be slayne.

These thingis were done of the Lorde /  
to Jeremye / in the beginninge of the rai-  
gue of Joachim sone of Josias kinge of

Iuda.

The Argument of this Chapter  
folowing.

The Lorde decreid firmly to subdwe all  
the kingdoms of the este / to thoncland head  
kingdome of Babylon. And declareth also  
that the prophetis which prophced al  
thingis to be restored / and euery man to co-  
me home agene with yn two yere: were but  
lyers.

The. xxvii. Chapter.

Thus

This  
president  
of priest  
es bro-  
ught for-  
thagest  
Jeremy  
not sig-  
consy-  
dering  
that  
Urias  
was  
brutally  
slayn  
yn.



**T**hus spake the Lorde vnto me. Make the kolers and chaynes fet for thy necke / & sende them to the kinge of Edom / to the kinge of Moab / to the kinge of the childerne of Ammon / to the kinge of Tyre / to the kinge of Zidon / & that by thame Bassiadsours that be now come to Ierusalem to Zedechias kinge of Iuda / commaunding the; to bere these messages vnto their maisters. Thus commaundeth you  $\gamma$  Lorde of powers and God of Israel / that ye tel your maisters thus. I am he that made the erthe / man and beast which ar vpon  $\gamma$  face of  $\gamma$  erth thozow my grete pour and forthstretched arme: & geuen it vnto him whom it hath pleased me. And nowe Mal I geue vp al these regions into the power of my seruāt Nebuchadnezar kinge of Babylon. I Mal geue him also the beaustis of the felde to do him seruice: And al natiōs Mal serue him / and his sone & his neuye. Many natiōs and grete kingis Mal serue him (I saye) vntil the \*tyme also of the same lande be come to. And that naciō or kingdome which wil not serue Nebuchadnezar kinge of Babylon / nor wil not put their neckis vnder the yoke of the kinge of Babylon / I Mal diseteuch the same naciō with swerde hunger & pestelence vntil

I haue

I haue consumed them in his handis saith the Lorde. Wherfore se that ye hear not your prophetes / dyuines / dreame sayers / sozcerers / charmers / whiche tel you: ye Mal not serue the kinge of Babylon. For they preache you lyes / to sende you a waye farre from your lande: and that I Mulde expel you that ye might perisse. But the naciō that wil put his necke vnder the yoke of the kinge of Babylon and serue him: them Mal I leue stil vpon their own lande / saith the Lorde: and they Mal replenisse it and inhabit it / ye and euen vnto Zedechias kinge of Iuda haue I tolde  $\gamma$  same thing in euery poynt sayng. Put your neckes vnder the yoke of the kinge of Babylon / and serue him and his peple / that al youers might be salfe. Wherfore Muldeye be slayne / bothe thou and thy peple with swerde / hunger / and pestelence: as  $\gamma$  Lorde hath decreed it vpon what so euer naciō it be / that refuseth to serue the kinge of Babylon. And yet I tel you agene. Hear not the sermōs of the Prophetis preching and sayng vnto you. Serue not the kinge of Babylon: for they preche you but a lye. Nether did I sende them / saith the Lorde / although they be so bolde to preche lyes in my name / that I Muld the soner ca-

B

ste you

\*tyme  
of dest-  
ruccion



The. xxvii. Chapter.

He you forth to perishe with these men  
that thus preche vnto you. Also I spake  
vnto the priests & to al this peple thus.  
This commandeth the Lorde. Hear not the  
wordis of y<sup>e</sup> prophetis preching you these  
thingis. Beholde the workers of the house  
of the Lorde shal be brought agene shortly  
fy from Babylon: for they preache you  
but a lye/hear them not/but serue y<sup>e</sup> King  
of Babylon that ye may abyde false.  
Wherefore shal this cite be brought in  
to a wyldecnes? And if they wil needs be  
moued to we prophetic & the worde of the  
Lorde to be committed vnto them: let them  
make intercession (I beseeche you) before  
the Lorde of powers that the remainn-  
te of y<sup>e</sup> iues & vessels of y<sup>e</sup> lordis house/of y<sup>e</sup>  
kingis house of Juda/& of Ierusalem come  
not to Babylon to. For thus spake y<sup>e</sup> Lorde  
of powers as touching y<sup>e</sup> pylis/y<sup>e</sup> lauer  
& the socketis with the other vessels & Jewels  
yet left in this cite: which Nebuchadnezar  
kinge of Babylon take not a waye/whan  
he caried awaye Zedonias y<sup>e</sup> sonne of Joa-  
chim kinge of Juda/from Ierusalem to Ba-  
bylon with al the rulers of Juda and Je-  
rusalem. Thus (I saye) spake the Lorde  
of powers euen the God of Israel as con-  
cerninge the residue of these vessels & iuels  
Both

Of Jeremy the Propheete Jo. l.

Both of the house of the Lorde and of the  
kingis house of Juda and of Ierusalem.  
They shal be translated to Babylon the-  
re to continue til I shal riset them agene  
(saith the Lorde) and then shal I res-  
tore and bringe them agene into this sa-  
me place.

The. xxviii. Chapter.

It came so to passe/That in the four  
the year of Zedechias kinge of Juda/  
the fiste moneth: Ananias the sonne of  
Azur/ Propheete of Babelon / spake vnto  
me in the house of the Lorde in the presence  
of the priests and of al the peple sayinge.  
Thus sayd the Lorde of powers the God  
of Israel. I haue broken in peices the yoke  
of the kinge of Babylon. So that after ii.  
year/I shal restore into this same place al  
the vessels & iuels of the house of the Lorde:  
Which Nebuchadnezar kinge of Baby-  
lon toke oute of this place and translated  
into Babylon. ye/end even Zedonias son-  
ne of Joachim kinge of Juda with al the  
captives of Juda which ar led to Baby-  
lon/I shal bringe agene vnto this place/  
saith the Lorde. For I shal breke the kinge  
of Babylonis yoke. Then Jeremy y<sup>e</sup> Pro-  
phete answerde the propheete Ananias be-  
fore the priests and al the peple standing  
H. ii. By them



By them in the house of the Lorde. And the Prophete Jeremie sayd Amen / the Lorde mought it so do / and make thy prophecie to stande / in restoringe the iuels of the Lorde his house and al the captiues from Babylon into this place. Notthesse yet hear what I shal saye to the in the presens of al this peple. The Prophetis which were before vs in al tymes paste / bothe ouer many regions and great kingdoms / prophesying other batail / calamite / pestilence / or peace / were proued true in this one thing / that y<sup>e</sup> Lorde doubtles had sent the: if the thinge came so to passe / whiche the prophete had tolde them before. And Ananias the prophet toke a chayne from the Prophete Jeremies necke and alto broke it in piesses / sayng on this maner / al the peple hearing it. Thus saith the Lorde. Euen thus shal I breke the yoke of Nebuchadnezar kinge of Babylon with in these. ii. years from the neck of euery nation. And here Jeremy went his wayes home. But the worde of the Lorde was shewed him aftir Ananias the prophete had broken the chayne from y<sup>e</sup> prophet Jeremies necke on this maner. Go and tel Ananias these wordes. Thus saith the Lorde. Ananias / thou hast broken cherynes of woode / But for

But for the / Jeremie thou / shalt make agayne chaynes of yerne. For thus saith y<sup>e</sup> Lorde of powers the God of Israel. I shal laye a yoke of yerne vpon al these nacids that they shal serue Nebuchadnezar kinge of Babylon / that shal they. And euen the beastes of y<sup>e</sup> felde shal I betake vnto him / so shal I. Than sayd the prophete Jeremie vnto y<sup>e</sup> prophete Ananias. Hear ( I beseeche the ) Ananias. The Lorde sente the not: but thou goist a boue to bringe this peple into a vayne and false hope. Wherfore thus saith the Lorde. Beholde / I shal sende y<sup>e</sup> therfore: but whither: verely euen fro the face of the erthe. For withyn this same year shalt thou be dead. For ful enuyously and despightfully hast thou spoken agens te y<sup>e</sup> Lorde. And so Ananias dyed the same year in the seuenth monethe.

The argument of this. xxix. Chapter.

Ther arose certayn false Prophetis amonge the captiues in Babylon / whiche promised themselves liberty to retourne aftir Ananias his saing with in two year: but these false Prophetis Jeremie confutethe.

These are the wordes of y<sup>e</sup> pistle which the prophete Jeremy sent from Jerusalem vnto y<sup>e</sup> men in captiuite: both to the elders / priestes / prophetes / & to y<sup>e</sup> peple also  
H.iii. whom



whom Nebuchadnezzar had led a waye to Babylon: after that kinge Iechonias and his quene / & the g. l. o. e. d. men / & rulers of Iuda & Ierusalem / synythes also with & artificers were gone. Aelassa sone of Saphan and Barnaria sone of Belkic bring it. Whom Zedechias kinge of Iuda sent to Babylon to Nebuchadnezzar kinge of Babylon: the pistel ( I saye ) cōtayning these wordis. Thus saith & Lorde of powers & God of Israel Unto al the captiues that are led from Ierusalem to Babylon. Buyld ye houses to dwel in / plante gardens & hōtyardis to cate their frutes / marye wyues to bring forth sonnes & daughters: ye / and geue your sonnes & your daughters hōshandes that they maye bring forth sonnes & daughters / & encrease there gretely. Studie in nowyse to be fewe in nowmber. But study for & prosperouse peace of & same cite wher yn ye be hōldē captiue & praye to the Lorde for it: for their peace shal be yours. For thus saith & Lorde of powers & god of Israel. Let not & prophetes & your diuynes that ar in you deceyue you. Neither beleue your own dreames which ye dreame. For these are prophecye Unto you syes in my name. I sent the not saith & Lorde. But thus saith & Lorde. Whan ye haue fulfilled

fulfilled. for. years in Babylon / I shal be set a deal to you as tirmy goodnes to bringe you agene into this place. For I forgete not my set purposes decrees vpon you / saith & Lorde. They are counsels of holson peace & not of troublouse afflictio / to geue you another maner chaunce / & ye might haue a freshe & better hope. ye shal crye vnto me / & I shal hear you. ye shal seke me / & fynde me: If ye seke me with al your herte / I wil be founde ( I saye ) of you / saith & Lorde: & I shal redeme you fro captiuitie: & gather you fro oute of al & getyres & fro al places where yn to I had dispersed you / saith & Lorde: & restore you into thissame place fro whēce I led you captiue. But as touching this / where ye saye the Lorde to haue stered vp propetes in Babylon. Thus saith & Lorde / both as concerning thissame kinge & yet sitteth in & sete of Dauid / & al & peple: & inhabit this cite / with your brothern & ar not yet gone with you into captiuitie: thus ( I saye ) saith & Lorde of powers vnto the. Lo / I shal sende and ge the & swerde / hōger / & pestilēce / & make the lyke vnto figges which for their bitternes may not be eatē. And I shal persecute the w swerde / hōger & pestilēce. I shal geue the to be deuid of al & kinglys of thert into



The. xviij. Chapter.

an execration to be abozred / into an out-  
bissinge and obprobry among al nacions  
wher so euer I shal scatter them / because  
they obeyed not my cōmandements (saith  
the Lorde) which I sente them by my ser-  
uantis the Prophetis erly rysinge & euer  
more sendinge: but yet obeyed they not/  
saith the Lorde. And al you in captiuite/  
whom I sente from Jerusalem to Baby-  
lon / hear the worde of the Lorde. Thus  
saith the Lorde of powrs the God of Is-  
rael: as concerninge Ahab the sone of Co-  
lis / and Zedekia sone of Maasie whiche  
prophecy lyes vnto you in my name. Be-  
holde / I shal geue them into the handis of  
Nebuchadnezar King of Babylon to slaye  
them before your faces. And al the capti-  
ues of Iuda whiche ar in Babylon shall  
take vp this worde of execration vpon  
them saynge. The lorde rid the out of the  
weye as he did Zedekias and Ahab: whō  
the King of Babylon fryed in the fyre be-  
cause they committed wyked forisshnes  
agenste Israel: for whan they had defy-  
led their neighbours wyues / yet wēt they  
and preched lyes in my name which I ne-  
uer commanded them. These thinges do I  
certifye and testifye vnto you saith the  
Lorde. But as touchinge Semeia & Ne-  
malite /

Of Jeremy the Propete. Fo. liii.  
malite / thus shalt thou tel him. Thus  
saith the Lorde of powers the God of Is-  
rael. Sith thou haste sente letters vnder  
thy nown name sealed / vnto the peple in  
Jerusalem and also vnto Zephania's sone  
of Maasie Prieste / and to al the Priestis  
also: in which thou spekest to him thus.  
For as moche as the Lorde hath set & be-  
inge Prieste / in the stede of the Prieste Jo-  
iada to bere rule in the house of the Lorde /  
and to serche for al furiose sprited Pro-  
phetes that preache or prophecy / to caste  
them into presone or stockes: how hape-  
neth it / that thou takest not and correkest  
not Jeremy of Anathot that precheth with  
you so continually: Whiche ouer al this  
yet he sente vnto vs that ar here holden  
in Babylon / sayng playnely our captiui-  
te to be very longe / bidding vs to builde  
houses to dwell yn / and plante orteyardes  
whose frute we might eate. Whiche let-  
ters Zephania's the Priest red ouer / Jer-  
emy the Propete hearing the. Then was  
the worde of the Lorde shewed vnto Jer-  
emy sayng thus: Tell the hole companie  
in captiuite thus. Thus saith the Lorde  
vpo Semeia that Neelanite. Sith Semei-  
as hath thus preached vnto you with ou-  
te my cōmandemēt stuffinge you ful of  
H. V. Bayne

\*zephania's  
is mas-  
gister  
inquisi-  
tor he-  
retice  
prauis-  
tatis: &  
is ma-  
ster he-  
retike  
taker.



Wayne hopes: therefore this is the Lordes pleasure. Beholde / I Mal visit Semeias the Neelampte & his sece / so that non of his shal neuer more dwell amonge this peple: neither shal they se that goodnes which I shal do vnto this peple saith the Lorde: for he hath preached enuyously & spightfully vpon the Lorde.

The xxx. Chapter.

**T**he sermone shewd of the Lorde vnto Jeremy: Thus spake the Lorde of Israel. Wryte me vp to gather in a booke al the sermons which I haue spoken vnto the. For so / the tyme shal come saith the Lorde / that I Mal make a ioyful and safte returne of my captiued peple of Israel & Iuda saith the Lorde. For I Mal restore them agene into the lande which I gaue their fathers / & they Mal possede it. But the Lorde added these thingis to / speaking vpon Israel & Iuda on this maner wyse. We hear a terrible and dreadefull noyse as though al thingis were in fereful confusion. For what els signifieth this sight / euery man be he neuer so manly / thus to smyte his handis vpon his loynes lyke a woman traueling of chylder. Who saw euer a man traueling of chylder. Enquire and serche oute this vision if ye will. ye and euery mannis

manis face is deformed with pale wanne colour. Woe aghaile for this daye / so horrible so dreadfull / that neuer was there any lyke. At tyme of tribulacion vnto Jacob: fro the which yet he shal be deliuerde. For the daye shal come / saith the Lorde of powers / that I wil breke of suchadnezars yoke from thy necke / and breke of thy bondis to / that thou settest no more strange gods vnder him. But eue they shal serue their Lorde God to / that is to saye their kinge Dauid: whom I shal stered vpon for them. And thou Jacob my seruant / feare not / saith the Lorde: nor be not dismayde Israel. For so / I Mal saue the / although thou beist yet farre of / and bringe thy seade from the lande of their captiuite. And Jacob shal be brought agene: he shal haue resse flowing in al prosperite / to fear noman. For I am with the / saith the Lorde / to saue the: Alde it yet must I make an ende of al the nacions among whom I haue scaterd the: but yet the / Mal I not make an ende of: but chastice y in the meane tyme / but yet with iugement and discrecion: For I know the not in any wyse for innocent. For thus saith the Lorde. I pytye thy decease & sorow for the smarte of thy wounde but ther is noman that maye



maye auēgethy cause delyuering the by  
iugemēt bringe the agene into the waye/  
or bynde by thy wounde/ & so to further  
thy cure. All thy louers haue forgotē the/  
they seke the nomore. For I haue smyten  
the with a cruel plage / and correcked the  
sharply / & that euen for the multitude of  
they nowne wikednes & for thy synnes ha-  
ue preuayled. Wherfore lamentest thou  
thy destruccion? It is I my selfe & pityeth  
thy sorowful greife. But for the mani-  
fold wikednes & outrage of thy synnes/  
delte I thus with the. Wherfore al men &  
deuoure the / Malbe deuoured agen / and al  
thy enymes Malbe led into captiuite.  
They that robbe & Malbe robbed: and of  
althē that spoyle the / I Mal make a spoy-  
le of them agene. For I wil restore & thy  
helthe and heale thy woundis saith & Lor-  
de / because they called the a neglecte abie-  
cte of Zion / & euē hir / whom nomā wolde  
set bye. For thus saith the Lorde: Beholde  
I Mal restore the tabernacles of Iacob &  
fauour his habitacions. Thy cyte Malbe  
edified agen in hir olde place: & the temple  
Mal haue hir iuste foundacion: & prayse &  
the voyce of gladmen shal go forth of thē.  
I shal encrease thē / & they shal not be mi-  
nished. I shal enlarge thē / & they shal not  
be

be drawne yn. And their chylterne shalbe  
as befoze. And their chirche shal cōtinwe  
and encrease befoze me / and al that moles-  
te or oppresse them / I meselfe shal viset &  
loke vpon thē. And I shal geue them a no-  
ble goyde & head ruler to go forth eue of  
the middes of thē / and euen this man wil  
I sociat and ioyne vnto myself: & he shalbe  
ful nighe me. But who shal this man be /  
whose herte shal so sweetely be maryed vnto  
me / saith the Lorde: Thow this your  
goyde / shal ye be my peple and I shalbe  
your God. But so / first shal the fury of &  
Lorde come forth lyke a whirlewynde / ye  
lyke an hastye raueshing violent whirle-  
winde shal it come / euē into the heades of  
the vngodly. This furiose wrath of &  
Lorde shal not cease vntil he hath done &  
acomplished the thoughtis of his herte.  
Which ye shal knowe at laste in these la-  
ter dayes. In that tyme (saith the Lorde)  
I shalbe the God of al the famylie of Is-  
rael / and they shalbe my peple.

**T**hus saith the Lorde. The peple of  
Israel / which escaped sometyme the  
swerde in the deserte: fownde fauour to  
come vnto their reste. And euē so now shal  
the Lorde shew himselfe vnto me beinge  
in far



in farre partes sayng. I loue with a perpetual loue: wherfore I spread my mercy ouer the. I shal bylde the to be faste and suet/ on Virgen Israel. Thou shalt take vp and turne thy tympanyes agayn / & go forth merily leding the daunse. yet agein shalt thou plante vnyuersals in the hilles of Samary: and y<sup>e</sup> byne keepers shal plante singinge. And when the tyme shal come the keepers shal crye throughte the mountaine of Ephraim Arise and let vs go vp to Zion vnto the Lorde our God: for thus saith the Lorde. Be glad and reioyse for Jacobs sake. Lye it forth euen at y<sup>e</sup> head

by: of the gentyles. Preche/ singe/ and tel the. So was The Lorde will deliuer and save his people/ euen the remnant of Israel. Lo / I head ci shal bringe them agein from the north te of y<sup>e</sup> regions/ and gather them together from gentes. the costis of the erth/ with the blynd and lame which are amonge them/ with wome great with childe/ and with ther also that now be deliuered. And ther shalbe a great churche or company of the returners hither agein. They wente awaye wepinge: but I shal bringe them agein with solace. By the swete ryuers / a playne and pleasant straight waye where they shal not fonde. shal I lead them for to returne.

For

For I wilbe Israels father. And Ephraim shalbe my firste begotē sonne. Hear ye Gentyles the worde of the Lorde: & tell it for the thow the eylandis which stande so farre in sondre / sainge: He that had scatred Israel gathereth them to gither agein/ and shal keep them as the herders men his owne flocke. For the Lorde wil deliuer Jacob / and auenge him from a ful mighty haude. And they shal come and reioyse in the mounte Zion / and be encreased with the benefites which the Lorde shal geue thez / as wheat / swete wyne / oyle / flockes and herdes. And their hertes shalbe lyke a fruitful freshe garden: netther shal they any more be hongrye. Than shal the mayde / and as wel y<sup>e</sup> olde men as y<sup>e</sup> yonge daunse ful merely. For I shal turne their weepy moorning into freshe gladnes / & comforte & chere the from their heynnes. Also I shal encrease \* fat of y<sup>e</sup> priestis myndes w<sup>th</sup> \* fatnes / & my peple shalbe sated & filled w<sup>th</sup> my benefites saith y<sup>e</sup> Lorde. And yet thus also sayd y<sup>e</sup> Lorde. The lamentable noyse of moornes & their bitter weping ascēded vnto heuen: euen y<sup>e</sup> voice of Rachel weping for hir children / netther wolde she receyue any consolaciō for the / because they were clene gone captiued

But



Our con-  
uersion  
begin-  
neth of  
God.  
a token  
of repen-  
tance

But nowe saith the Lorde: peace and wepe  
nomore/ wpe thy eyes: for thy paynful  
labours shal be loked vpon saith y Lorde.  
And they shal retorne from that cruel re-  
gion: but yet shal it be thy posterite that  
shal hope for this / saith the Lorde. For  
they be your chylterne that shal retorne  
into their owne region. Euen Ephraim  
goinge into captiuite did I hear verely  
thus complayninge. Thou haste chastis-  
sed me oh Lorde / being then lyke a wyld  
bullock/ but now shal I receyue thy nour-  
tering and disciplyne. But thou therfore  
now conuerte me/ and I shal be conuerted:  
for thou Lorde art my God. Wherfore as  
sone as thou shalt conuerte me/ I shal re-  
pente me/ and anone as thou shalt make  
me to know my synne / I shal smyte my  
handis vpon my thighe. Verry shame con-  
foundeth me for my synnes committed in  
my yougthe/ which now greuouly obzay-  
de me to my grete peine. At this penitent  
complaynte of Ephraim/ I thought thus  
with my selfe/ saith y Lorde. Is not Ephra-  
im my goodly plesant chylde: Is he not  
my tender fayer whight sonne? I remēbr  
him euen from the tyme of our firste com-  
municaciō: wherfore my very herte yam-  
merth & all my bowels ar moued vpon  
him.

him. I wil gladly haue compassion vpon  
him saith the Lorde. Get the wel watchins  
ge ouerseers standing on highe: & take vns  
to the Harpe teachers and warners: and  
let thy herte attēde vnto the pathe of y  
same waye wherby thou muste walke.  
And retorne oh Virgin Israel: retorne vns  
to these same/ euen thy nowne cytes. How  
longe wilt thou erre oh straying bakslly-  
den daughter? For the Lorde verely shal  
make a newe thinge in this lande: the  
woman shal take hir husbonde in hir ar-  
mes. For thus saith the Lorde of powrs  
the God of Israel. The tyme shal come y  
they shal saye in the lande of Iuda/ and in  
hir cytes astir that I haue brought them  
agene / euen these wordes. The Lorde  
whiche is y fayer spouse of rightuousnes Dse. ii  
mought fauour & blesse the oh holy hill.  
For there shal herdemen & tylmē inhabit  
bothe Iuda and al hir cytes. For I shal sa-  
tisfye the hongry soule & replenēsshe euer  
y meke soule. Whan I herde this/ I cam  
to my selfe agene consydering as though  
I had waked frō a very swete sleape. Bes-  
holde/ the tyme is come saith the Lorde/ y  
I wil sowe the house of Israel & the house  
of Iuda w man & beast. And the tyme shal  
come/ y lyke wyse as I was occupped in  
I plucking



hat is  
chyl-  
ein be  
unif-  
ied for  
their fa-  
thers  
fawles

plucking vp by y<sup>e</sup> roots / in scattering abro-  
de / casting downe / destroyng / & scoutg  
gethe: euē so shal I studye diligētly to dis-  
fye / & to plante the / saith y<sup>e</sup> Lorde. In these  
dayes shal they nemoze saye. They were  
our fathere y<sup>e</sup> cite the seuer grape / & yet  
their children tith be chedged. For euery  
man shal dye for his own synne. So  
that euery man that eate the seuer gra-  
pe / his cryteth my sicke chylde. Behold  
the dayes shal come saith the Lorde / y<sup>e</sup>  
I wil smyte y<sup>e</sup> a new bargeyn betwixt  
the house of Israel & with the house of Ju-  
da: not as fyre the bargeyn that I smete with  
their fathere what tyme I toke them by  
their handis and led them out of the land  
of Egypte: whiche my bargeyn & testa-  
ment they broke / and I punished the shar-  
pely / saith the Lorde. But this is y<sup>e</sup> coue-  
nant that I wil smyte with the house of  
Israel after these dayes new speken of so  
ofte saith the Lorde I wil gyfte my lawe  
into their myndes / and wyte it in their  
hertis / and I wil be their God / & they shal  
be my people: so that it shal not be crymā  
that shal teache his neighboure or his bro-  
ther by menessing him sayng / knowlege  
y<sup>e</sup> Lorde: but euery mā shal knowe me fild  
the lyste to the gyltles / saith the Lorde / be-  
cause

cause I wil be merciful to their wickednes  
and neuer moze remember their synnes.  
Thus spake the Lorde which gaue the so-  
ne into the dayelight / and ordred y<sup>e</sup> mo-  
ne and starres to shyne in the night: whi-  
che troubleth the sea that it swelleth vp  
in to wanes / whose name is the Lorde of  
powers. Lyke as this lawe shal neuer be  
taken awaye fro my sight / saith the Lorde:  
euē so (I tell you) shal the seas of Israel  
neuer cease / at any tyme neuer moze to be  
a naciō before me. Also this sayd the Lorde.  
As the heuē aboue cannot be mesured:  
nether the foundations of therthe that be  
vnder vs / serched: euē so / nether shal I  
caste awaye al the seas of Israel for al the  
thinges that they haue committed / saith  
the Lorde. So the dayes shal come saith y<sup>e</sup>  
Lorde / that the cyte of y<sup>e</sup> Lorde shal be en-  
larged euē from the tower of Hananeel  
vnto the corner gate in the walles / & from  
thenceforth shal mesure be taken for the  
right before it vnto y<sup>e</sup> hill toppe of Gareb /  
& shal so come aboute closing in Goatha &  
al the vale where they caste their caries &  
ashes or duste / & so forth al Semeroth vnto  
y<sup>e</sup> brook call'd Cedron / & so fro thence vnto  
y<sup>e</sup> corner of the horse fayer gate agēste  
the este: where the holy tēple of the Lorde  
I. ii. shal be



shalbe sette. And this cite restored after this manner/shal nomore be beten downe nor destroyed for ever.

## The .xxvii. Chapter

**T**he sermone of the Lorde/ shewed to Jeremie the .v. year of Zedechias kinge of Iuda:whiche was the .xviii. year of Nebuchadrezar. Than the hoste of the kinge of Babylon layd sege to Ierusalem. And Jeremie the Prophete was in holde in the utter wardewhich was at the kinges house of Iuda:wheryn Zedechias kinge of Iuda had caste him/ because he prophcyed thus. Thus saith y<sup>e</sup> Lorde: Lo/ I shal geue by this cite into the handis of the kinge of Babylon/ and he shal take it. And kinge Zedechias shal not escape the handis of the Chaldes:but douteles shal be delyuered into the handis of the kinge of Babylon/ which shal speak with him mouth to mouth/ and shal beholde eche other face to face. And Zedechias shalbe led to Babylon/there to continue til I visit him/ saith the Lorde. But if thou wilt nedis fight agēste the Chaldes: thou shalt fight infortunatly: Vnto the which accusation/ Jeremie thus answerde. It was the Lorde that spake vnto me on this manner: Lo Hananeel the sone of Sallum thy

eames

eames sone shal come to the/ desyering y<sup>e</sup> to redeme for thy selfe the felde whiche lyeth in Anathot/ because it pertayneth to the to bye it agene by y<sup>e</sup> reason thou arte nexte of kinne. Than came Hananeel my eames sone according to the sayng of y<sup>e</sup> Lorde vnto me into the utterwarde of the prison/ sayng: I praye y<sup>e</sup> bye my felde which is in Anathot in the Lande of Benjamin: for it is thy right by the reason of nexte of our kin. Redeme it therfore I praye the. I know al this to be done by the Lordis commandement/ wherfore I bought this felde of Hananeel my eames sone which dwelled at Anathot. And I wayed him forth his money. euen. vii. sicles and .x. peses of syluer. And the writing made and sealed and witnes called to/ I wayd for the the money in the skoles: and receiued the coppe wherby I chalenges and possessed it. After this was it sealed according to the forme of the lawe and dewe order/ and rehersed with the coppe therof. And I delyuerd this coppe wherby I held it vnto Baruch y<sup>e</sup> sone of Nerie/ sone of Nhasie (Hananeel my eames sone being present before y<sup>e</sup> witnesses whose names were writē in y<sup>e</sup> instrument wherby I held it) al y<sup>e</sup> Iwes at laste being by whiche sate

J.iii.

aboute



aboute vs in the sayd warde: cōmanding  
this Baruch before them on this maner.  
This is y<sup>e</sup> Lord of powers plesure y<sup>e</sup> God  
of Israel/ y<sup>e</sup> thou receyvest this instrument  
sealed w<sup>th</sup> this coppe/ & put it into an erthe  
pote y<sup>e</sup> it maye continew longe. For thus  
hath y<sup>e</sup> Lord of powers / y<sup>e</sup> God of Israel  
decreed: That y<sup>e</sup> houses / felde / & dynyars  
dis in this lande / shalbe possessed agayn.  
Wherfor I made my prayer to y<sup>e</sup> Lord af-  
tyr y<sup>e</sup> deluyeraunce of this instrument vnto  
Baruch the sone of Neerie on this maner  
sayng: Ah lord God: lo thou art he y<sup>e</sup> ma-  
de heuē & erthe by thy mighty power & his  
ghe strēgth & nothing is harde oz of diffi-  
culty vnto y<sup>e</sup>. Thou doist mercy vpon thous-  
sandis / thou rewardest y<sup>e</sup> wikednes of the  
fathers into the bosoms of their children  
which ar borne after the. Thou art y<sup>e</sup> great  
& mighty God / whose name is y<sup>e</sup> Lord of  
powers / great in counsel and infinite in  
thought. Thy eyen beholde al the wayes  
of man to reward euey man for his ow-  
ne wayes & for y<sup>e</sup> frutes of his inuencions.  
Which hast done signes & wonders in the  
lande of Egypte / as we wel knowe euen  
vnto this daye / as wel vpon this same Is-  
rael as vpon these men to magnifye thy na-  
me as it is right great vnto this daye. And  
thou

thou leddest forth Israel thy peple oute of  
y<sup>e</sup> lande of Egypt w<sup>th</sup> signes & wonders / w<sup>th</sup>  
a mighty hande / a forthstretched arme &  
great power. And gauest the the same lan-  
de / as thou haddest sworn to their fathers  
to geue them a lande flowing w<sup>th</sup> mylke &  
honey. But whā they were come & had pos-  
sessed it: they obeyed not thy voyce / nor  
walked not in thy lawe: but what so euer  
thou cōmandest them to do / y<sup>e</sup> they did not.  
Wherfore al these afflictions & plagues ar  
come vpon the. Lo they come w<sup>th</sup> bulwarke  
eue vnto this cite to take it / whiche ouer-  
come with the sword / hunger / and pestilence /  
shalbe deluyerd vpon into y<sup>e</sup> handes of the  
Chaldeis whiche euen now fight so sore  
agēst it. And what so euer thou hast sayd /  
it shal come to passe / for lo / al thinges ar  
present vnto y<sup>e</sup>. And yet / thou Lord God  
not withstanding / cōmādest me sayng: cha-  
lenge y<sup>e</sup> thy felde / y<sup>e</sup> money payd before wit-  
nes / whā y<sup>e</sup> cyte in y<sup>e</sup> medeasoyn must come  
into y<sup>e</sup> handis of y<sup>e</sup> Chaldees: Whā came y<sup>e</sup> wor-  
de of y<sup>e</sup> lord to me. Lo / I am y<sup>e</sup> lord God of  
al thinges lyuinge: is ther any thing harde  
vnto me? Wherfor thus cōmandeth y<sup>e</sup> lord  
de. Lo / I shal betake this cite into y<sup>e</sup> po-  
wer of y<sup>e</sup> Chaldees & into y<sup>e</sup> power of Nebuchad-  
rezar kinge of Babylō which shal take it.



For the Chaldees shall come & fight against this cite and set fyre on it/and it shall be burned with the houses in whose parlors they burned sacrifices to Baal/and offered to strange Gods/that they might the more prouoke me to anger. For whan y<sup>e</sup> chylde of Israel and Juda had done al manner of synne in my sight euen fro their yugthe. What els was it that they dyd than prouoked me onely by the workis of their owne handis/saith y<sup>e</sup> lord? Or what els was this cite/than a prouoking stocke of my wrathe fro the daye that it was bylded vnto this present hower. In whiche hower/I shall wel worthely take it awaye frome oute of my sight for the synnes of the chylde of Israel and Juda/whiche they committed to anger me/both they their selues/their kinges / their rulers/their priestes/their prophetes/al Juda/& the cytesens of Jerusalem. They turned their backes and not their face to me/whan I taught them & warned them in tyme:nether gaue they eare to receyue my discipline. They did set their idolls in y<sup>e</sup> house consecrated vnto my name to pollute it. They bylded highe places for Baal in y<sup>e</sup> vale of Benhinon their to consecrate and to geue their sonnes and daughters euen

euen to Moloch:whiche thinge I neuer commanded them/nether did it euer touche my mynde/that I wolde thus drawe Iuda vnto syn to committe these abominacions. Quert this yet againe spake the Lorde God of Israel/as concerning this cite whiche (euen yourselves being present) shall be geuen vp into the hande of the kinge of Babylon / the cite (I say) first overcome with swerde/honger and pestilence. So I shall gather them from al the regions into whiche I had dispersed them in my wrathe/furye/and great indignacion/and shall bring thez into this same place/where they shall dwell suer. They shall be my people/and I their God. And I shall geue them one herte/and one waye that they mought feare me at al tymes. Which thinge shall profit them & their chylde after them. Also I shall smyte an euerlasting couenāt with them/that I wil neuer cease to do them good/that I wil geue my feare into their hertis/that they fall not fro me/that I shall delyghe in doing them good/ye and that I shall plante them in this lande in verye truthewith al my herte and with al my soule. For thus sayd y<sup>e</sup> Lorde/lyke as I haue brought vpon this people al this great affliction:euen so shall I bringe vpon  
J. B. them



them againe al maner of goodnes which I haue layd vpon for them. And their feldis shalbe possessed in this lande / which ye graunte now w<sup>th</sup> they to be desolated & forsaken of man & beast / & to be brought into the handis of y<sup>e</sup> Caldes. The feldis (I tell you) shalbe bought with money / instrumentis wryten ther vpon and sealed before witnes in the lande of Benjamin & round aboute Jerusalem / thoroughout the cytes in the deserte. For I shal bringe ageyn their captiuite / saith the Lorde.

## The. xxxiii. Chapter.

**A**geyne / the worde of God came vnto Jeremie / whyle he was yet in holde in the vtter warde / on this maner. Thus saith y<sup>e</sup> Lorde which bringeth his worde to passe / the Lorde which accomplissheth his thoughtis and purposes / euen he whose name is the Lorde. Thou cryedst vnto me / and I answered the / and I expounded the great and highe thinges which were vnkowne vnto you. Thus (I saye) saith the Lorde God of Israel as concerninge the houses of this cyte & the kingis houses of Iuda to be thronedowne with ordinance and weapen / the caldes now coming vpon to wone it / fillinge these houses with menis carions / whom I shal smyte

smyte in my wrath & fure / my face turned away fro this cyte for the multitude of their malice. For I shal close vp their woundes & heale them. I shal open them the trefure of peace and faithfulness: And I shal suerly bringe ageyne Iuda and Israel and restore them as they were before. And I shal purge them from al their wickednes committed agens me / and pardon al their synnes done so spyghtfully agens me: whereby I shal get me a blessed & glad name into my prayse and glorye amonge al the nacids of the earth which shal hear of al my goodnes shewed vpon them. For they shal feare and be astoned to se howe great goodnes and peace I shal bestow on them so louingly. Also thus saith y<sup>e</sup> Lorde. And ageyne / there shalbe herde in this place which ye saye also shalbe turned into a wilderness / so that nether man nor beast shalbe in it / and in the cyte of Iuda / & withoute Jerusalem / which also shalbe desolate / so that nother man nor beast inhabit them / ther shalbe herde (I saye) y<sup>e</sup> Boyce of men makinge my<sup>th</sup> the ioye & solace / euen the Boyce of the bydegrome w<sup>th</sup> his spouse / & the Boyce of men singinge. Magnifye ye the Lorde of powers: for right good is the Lorde whose mercy endureth for euer.

Ther



Ther shal be herde the voyce of men knowleging God with giftis in the Lordis house. For I shal restore & captiuite of this lande into their olde state saith the Lord. Thus saith the Lord of powers. Ther shal be ageyn in this region nowe desolate man and beste and in al hir cytes/in the cytes of the mountayns/of the playnes/ & in the deserte/herdemēis lodges kepinge their flockes: In the lande of Benjamin/in the felde of Jerusalem/& in the cytes of Juda/the flockes shal be noundred agene vnder the handis of y<sup>e</sup> teller/saith the Lord. Beholde the dayes shal come saith the Lord/that I shal performe this goodnes whiche I haue promysed to the house of Israel & Juda. In these dayes & in that tyme/I shal bring forth y<sup>e</sup> rightuous se budde of David whiche shal do equyte & rightuousnes vpon the erthe. In these dayes Juda shal be made safte/& Jerusalem shal dwell suerly. And he shal be called in hir/euen thus. The Lord our rightwisnes. For euen thus promyseth God. The seed of David shal not be withoute a man to sitte in the kinges seat of the house of Israel. The prestis also & the Leuites shal not lack a man to offer before me sacrifices to burne the sacrifice/ministringe & offeringe

Cryste  
is that  
right-  
wyse  
budde.

ringe the slayne offeraunces euey daye. Also the worde of the Lord was shewed to Jeremy on this maner. If it be possible my couenant to be broken whiche I haue smyten with the daye & night: so that nother y<sup>e</sup> daye nor y<sup>e</sup> night folowe not in their tyme: so is it impossible my couenant to be voyde whiche I haue made w<sup>th</sup> David my seruant: & so not to haue a sonne rainginge in his seat. And euen lykewyse shal not my seruice lake Leuite and preste. For as the starres of heuen cannot be cryste noundred/nor the sea sandes mesured/euen was of so shal I encrease the seed of my seruant y<sup>e</sup> seed of David/my Leuites and ministres. Quere of David this yet came the worde of y<sup>e</sup> Lord ageyn vnto Jeremy thus. Understandest thou not the pre what this peple saith: Ther be two kynnes & ministres (say they) whom y<sup>e</sup> Lord hath chosen/ and euen these same bothe hath he cast awaye (for to this is my peple brought order that they beleue themselves neuer to come of Me in togyther with the gentyles) wherfore chise thus saith y<sup>e</sup> Lord. If I haue not smitten Sech. a barge with y<sup>e</sup> day & night. If I haue not geuen lawes to y<sup>e</sup> heuen & erthe: the seed of Jacob & David my seruant now shal I cast awaye/so that I receyue not of his yf swe to be princes ouer the seed of Abraham



Sam/ Isaac and Jacob. For I shal repayer  
their fall and be merciful vnto them.

**T**he sermone which was shewed of  
the Lorde vnto Jeremy (whan Nebu-  
chadrezar kinge of Babylon/ with al his  
hoste gathered from al regions of his lan-  
de/ that were vnder his impery/ and al his  
peple made bataile agens the Ierusalem/ a his  
cytes borderinge aboute hir) one this ma-  
ner. Thus commandeth the Lorde God of  
Israel. Go and speke to Zedechias kinge  
of Iuda/ a tel him: Thus saith the Lorde.  
Lo/ I shal betake this cyte into the hande  
of the kinge of Babylon/ whiche shal set  
fyre vpon it: a thou thy selfe shalt not esca-  
pe his hande/ but be led captiue a deliuer-  
de into his power. Thy eyen shal beholde  
the present face of y kinge of Babylon/  
a he shal speke vnto the/ mouth to mou-  
the: a thou shalt thou come to Babylon.  
But yet hear the worde of the Lorde (Zede-  
chias kinge of Iuda) Thus y Lorde telleth  
the. That thou shalt not be slayne with  
swerde/ but thou shalt dye in peace. For  
they shal burne y in the fyre/ as they burne  
te thy fathers y kinges thy predecessours.  
And shal gene the thy moorning turne/  
saying. Ah Master. For this counsel haue

I taken

I taken saith the Lorde. And the Propete  
Jeremy spake vnto Zedechie kinge of Iu-  
da al these sayngs at Ierusalem/ whan the  
kinge of Babylons hoste layd siege to Ier-  
usalem and to al the other cytes of Iuda  
that were left/ as to Iachis and Azekiam  
whiche yet remayned of y stronge defen-  
sed cytes of Iuda. The sermone whiche y  
Lorde shewed to y Propete Jeremy/ af-  
tir y Zedechias had made a lawe w al the  
peple of Ierusalem: that lybertye a freedom  
shuld be proclaymed/ so that euery man  
shuld let fre go his bonde seruāt y were he-  
brewes/ both man a woman/ a no it we  
to suffre his brother to be his bondman.  
And al y rulers w the hese peple y moued  
this bargeyn/ consented that euery man  
shulde let go free both bonde man and wo-  
man/ and nemoze to be lordis ouer them.  
And agreyng to this lawe/ they obeyed a  
consented/ sending thez forth fre. But af-  
tirwarde they repented them/ and plucked  
their bonde men a mayde seruantis home  
ageyn whom they had let go free/ a called  
them ageyn into bondage. For the which  
cause y worde of the Lorde was shewed fro  
him vnto Jeremy thus. Thus saith y Lorde  
god of Israel. I made a couenaunt with  
your fathers whā I led the forth of y lande  
of Egipt



of Egypt/that they shulde nomoze lyue  
in bondage/with these wordis. At the se-  
uen years ende/let euery man let go free  
his bonde seruant that is an Hebrew and  
bought/after he hath serued vi. year / let  
him go free. But your fathers obeyed me  
not: yet hearkened to me. And ye were  
not returned/doinge that iuste and right  
was in my sight/ euery mā proclayming  
freedome to his neghbour/smyting y<sup>e</sup> bar-  
gyn in my p<sup>r</sup>esence/ euen in the tēple whi-  
che beareth my name. But your myndis so-  
ne chāged/ye haue defyled my name/eue-  
ry mā callinge home agein/his bonde mā  
& mayde whom ye had once let go free at  
their owne lybertye. Wherfore this is the  
lordis plesure/saynge. ye obeyed me not/  
whan eueryman proclaymed lybertye to  
his brother & neghbour/wherfor I mysel-  
fe shal call you vnto a lybertye saith the

Ther y<sup>e</sup> lord: eue into y<sup>e</sup> lybertye of the swerde/pe-  
te of cōstelence & hunger. And I shal despyer you  
uenātes forthe to be vexed of al naciōs of y<sup>e</sup> erthe:  
to beccō euen these men which haue brokē my bar-  
firmed gen not obseruing the wordis of the coue-  
thenbo naut smiten in my p<sup>r</sup>esence ( the bullok  
the w<sup>h</sup> cleft in twayn): & the goinge thorow be-  
twee & twene the partes therof solempnly done)  
gētyle euen the rulers (I saye) of Juda/ y<sup>e</sup> rulers  
of

of Jerusalem with their geldid men/ the  
priestis and al the peple of y<sup>e</sup> lande which  
passed thorow betwene the two sydes of  
this bullok/ I shal betake into the power  
of their enemies which longe to drawe ou-  
te their hertis. And their karions shal be  
meat for the foules of the ayer & beaustis  
of the erthe. And as for Zedechias kinge  
of Juda & hir rulers/ I shal despyer them  
into their enemies handis which thirste for  
their lyfe/ euen into the handis of the kin-  
ge of Babylons hoste: whiche nowe goe  
the awaye from you/ but at my becke/  
(saith y<sup>e</sup> Lorde) he shal retorne vnto this  
cyte/ which wone and taken/ they shal set  
on fyre. And the cytes of Juda/ I shal leue  
desolate noman to inhabit them.

## The. xxxv. Chapter.

The sermon shewed of the Lorde vnto  
to Jeremy/ in the raigne of Joachim  
the sone of Josias kinge of Juda/ on this  
maner. Go to the house of the Rechabites/  
and call them forth/ and bringe them to  
the house of the Lorde into some of y<sup>e</sup> reue-  
strys / and geue them wyne to drinke.  
Then toke I Jazaniā the sone of Jere-  
my the sone of Habaznie/ and his brethren  
he with al his chylde and al the famy-  
lye of y<sup>e</sup> Rechabites/ & brought them to y<sup>e</sup>  
house



house of the Lorde into the reuestrye of þe chylterne of Hanan sonne of Igdasie the man of God/whiche reuestry was by the reuestry of the rulers: this was ouer the Vestry of Maasie sonne of Sallum cheife of the trefure house. And I set befoze þe sonnes of the famylve of the Rechabites/tankardis ful of wyne and cuppes/and bad of the them drynke wyne. And they answerde/we ccha: drynke no wyne. For Jonadab our father tesfa the sone of Rechab commanded vs sayng. Ier re: Drynke neuer no wyne / nother you nor þe. iii your sonnes. Bilde no houses/sowe no corke of ne: Also ye shal nether plante nor possede he kin any bynyardes: but dwel ye in tentis al is ca: your lyfe þe ye may lyue longe vpon þe lande wher y þe be strangers. Wherfoze we obayed the comandement of Jonadab the sonne of our father Rechab in al that he bode vs / so þe nether we/ our wyues/ our sonnes nor daughters drynke wyne al our lyues/nor bylde vs houses to dwel yn nother haue we bynyardes nor corne feldis amonge vs: but dwel in tabernacles obayng & doing to our power al þe our father Jonadab bode vs. But now it chaunced so/þe whan Nebuchadrezar kinge of Babylon cam vp into this prouince/we comyned togither saynge. Let vs go to Ierusalem

Of Jeremy the Prophete Jo. lxxvi.  
 sem þe we mought scape þe hoste of þe Chaldees & Assyrijs. Wherfoze we dwel now in houses here in Ierusalem. Thā came þe worde of þe Lorde to Jeremy sayng Thus saith the Lorde of powers þe god of Israel. Go & saye vnto al Iuda & to þe cytes of Ierusalem. Wil ye receyue no disciplyne þe ye might obaye my wordis saith þe Lorde. The wordis of Jonadab/sonne of Rechab commanding his chylterne to drynke no wyne standefaste/for they drynke non vnto this daye/ but obayed þe precept of their father. But I myselfe haue spokē to you both erly rysing & diligētly warning & yet obayed ye not me: ouer al this/ I sent you al my seruātis/þe prophetis/both erly rysinge/ ouer sendinge & saynge. Come ageyn (I praiſe you) eue ry mā from his own yl waye & turne your myndes into a better state/ & go not thus awaye aftir strāge goddis to worship the þe ye might abyde stil in this lande whiche I gaue you & your fathers: but ye gaue no eare nor obayed me. The chylterne of Jonadab/sonne of Rechab kept faste their fathers precepte whiche he gaue thez: but this people obayed not me. Wherfoze þe Lorde God of powers the God of Israel comandeth me thus to saye. Lo/ I shal bringe al thas fleiſch vpon Iuda & vpon al the cytesens  
 K.ii. of Ieruſ



of Jerusalem/which I haue decreed agaynste them. For I spake to them / But they obeyed me not. I called them / But they answered not. Then sayd Jeremy vnto the familye of the Rechabites. Thus saith the Lord of powers the God of Israel. For ye obeyed the commandment of Ionadab your father & kept al his preceptis doing after al that he bode you: therfore thus saith the Lord of powers the God of Israel. The flock of Ionadab some of Rechab shall not be withoute a man to continue and stande in my presence for euer.

**T**he fourtenth yere of Joachim the sonne of Josias Kinge of Iuda: thus did the Lord his worde vnto Jeremy sayng. Take the a grete booke and wyte therein al the sermons which I haue spoken vnto the to be preached vnto Israel / Iuda / and to al nacions: sence I begane to speke with the in the raygne of Josias / vnto this present daye: If peradventure yet the house of Iuda hearing / al these afflictions which I purpose to do to them / turne euery man from his euil waye / & I forgeue them their wykednes and synne. Then Jeremy called to him Baruch the sonne of Nerie: And Baruch did wyte in the booke / at the mouth

**O**f Jeremy the Propete. fol. lxxvii  
mouth of Jeremy al the sermons of the Lord spoken vnto Jeremy. And Jeremy commanded Baruch sayng. It is not suer for me to come into the house of the Lord. Go thou therfore / and rede this booke wyten of my mouth / the very wordis of the Lord / al the peple hearing it in the daye of the faste / and al Iuda hearing it to / ye & euen vnto them to that are comen hither from their cytes. Shall thou rede the. If peradventure they wil submitte their prayers vnto the presence of the Lord / & so returne euery man from his euil waye. For grete is the wrathe & indignacion ordered of God for this peple. Then did Baruch the sonne of Nerie to his powr al that Jeremy the Propet commanded him reding of the booke the sermons of the Lord / in the house of the Lord. And this was done the fyfte yere of Joachim sonne of Josias Kinge of Iuda in the nyenthe moneth whan they commanded al the peple to faste to please the Lord: as wel the peple of Jerusalem as them that came thither from the other cytes. Then did Baruch rede on the booke / Jeremies sermons at the house of the Lord / standing in the Vestry of Gamarie sonne of Saphan the scribe: which Vestry is by the ouer Vestry before the newe doore  
K.iii. of the

It was  
nouen  
by.



of the temple / al the peple hering them.  
 And when Micheas / sone of Gamarie the  
 sone of Saphan had herde al the sermons  
 of the Lorde oute of the boke: He wente  
 downe to the kinges house vnto the scriy-  
 bes counting house. For ther sate the ru-  
 lers / Elisama scriybe / Dalias sone of Se-  
 mei / Elnathan the sone of Achbozi / Ga-  
 marias sone of Saphan / Zedechias sone  
 of Hanany with al the rulers. And Mi-  
 cheas tolde them al the sermons whiche  
 he had herde of Baruch red out of the bo-  
 ke / al the peple hearing. And al the rulers  
 sente Jehudi the sone of Nathany sone of  
 Salamy sone of Chusi vnto Baruch on  
 message saynge. Take the boke in thy han-  
 de where vpon thou reddist / the peple he-  
 ring the / and come thy wais with me.  
 Then toke Baruch the sone of Nery the  
 boke in his hande and came to them. And  
 they sayd vnto him. Sit downe ( I pray  
 the ) and rede / and let vs here them .  
 And Baruch red thez / they herkening thez  
 vnto: And when they had herde al these  
 sermons / they wer astounded one gasyng  
 vpon a nother / sayng vnto Baruch / Vere-  
 ly we shal shewe y<sup>e</sup> kinge al these wordis.  
 And they asked Baruch thus. Tel vs I  
 pray y<sup>e</sup> how thou wrotest al these sermons  
 of his

of his mouth? Whom Baruch answered.  
 He spake the to me with his owne mouth /  
 whiche I alone being w<sup>th</sup> him receiued with  
 my penne into this boke. Then sayd y<sup>e</sup> ru-  
 lers vnto Baruch. Go & hyde y<sup>e</sup> with Jere-  
 my so that no man knowe where you be.  
 And these rulers went in to y<sup>e</sup> courte to the  
 kinge leuing y<sup>e</sup> boke in Elisams y<sup>e</sup> scriybis  
 studye / & tolde al the sermons vnto the kin-  
 ges presence. Then sente y<sup>e</sup> kinge one Je-  
 hudi to fetch y<sup>e</sup> boke: whiche brought fro-  
 me Elisams the scriybis study: and Jehudi  
 had red it / bothe the kinge himselfe & al the  
 rulers present hering it. The kinge then  
 abode in his wynter house: for it was  
 then nouembry: and ther was a grete fyer  
 before him: And whan Jehudi had red  
 thre or fower leues / the boke was cut  
 in pesis with a penne knyfe and caste in-  
 to the fyer vpon the harthe tyl al the bo-  
 ke was brente vp: notwithstandinge yet  
 in the mene ceason / they nether fered nor  
 cut their clothes / nother the kinge him-  
 selfe nor his seruantis when they had her-  
 de al these sermons. But Elnathan / Da-  
 lias / and Gamarias made intercession to  
 the kinge that the boke shulde not haue  
 had ben brente / but he herde them not:



But commanded Jerachmiel the sone of Hamelecche / Sarie the sone of Ezriel and Samanie sone of Achdiel to take Baruch / & wrote it / & Jeremy the Propheete to. But the Lorde had hid them. Than came the worde of the Lorde to Jeremy / after the kinge had brette the booke with the sermons which Baruch had writen at the mouth of Jeremy. The worde of the Lorde came to Jeremy on this maner. yet agene take the a nother booke / & wryte in it al the forsayde sermons which were in the booke before: which Joachim kinge of Juda brette: And tell Joachim kinge of Ju. 8a. Thus saith the Lorde: Thou hast brette this booke / thus reuolunge in thy mynde. For what entent haste thou wryten in it this mater: that the kinge of Babylon shal come & subuerte this lande: & that he shulde leue it desolate bothe man & beast: Wherefore the Lorde saith as concerning Joachim kinge of Juda. There shal none of his stocke sit in the sete of David. His carcase shal be caste agens the heat of the daye & colde of the night. And I shal loke vpon the wickednes both of him / of his sede / & of his seruantis: and bringe vpon them & their habitours of Jerusalem and vpon al Juda / al that grete affliction which I tolde

the

the before / albeit they herde me not. Then Jeremy toke a nother booke / and gaue it to Baruch the scribe sone of Ner / which wrote in it at Jeremyes mouth al his sermons of the same booke that Joachim kinge of Juda had brette: moreover there were added vnto them moo then before.

The. xxxvii. Chapter.

Zedechias the sone of Josias / made kinge of Nebuchadrezar kinge of Babylon / raigned ouer the lande of Juda / in the steede of Jechonias sone of Joachim sone of Joachim. But nether he / nor his seruantis / nor the peple of the lande obeyd the sermons of the Lorde which he spake by Jeremy his Propheet. Nethelisse yet was kinge Zedechias fayne to sende Jehuchal sone of Sefeniy and Zephaniam sone of Maasy prieste vnto the Propheet Jeremy / that they shulde say to him. Praye for vs vnto our Lorde God we beseeche the. For Jeremy wente frely amonge the peple / not yet put in prison. But now was Pharaos hoste come out of Egypte: whō when his Caldeis nowe layng sege to Jerusalem perceiued / they went backe from the cite. And then was the worde of God shewed vnto Jeremy the Propheet on this maner: Thus saith the Lorde God of Israel: These

K. B. se



se thingis shal ye answer the kinge of Iu-  
da whiche sente you to enquyre it of me.  
Beholde pharaous hoste whiche came  
fowthe to helpe you / shal turne home agen  
into Egypte: and the Caldes shal come  
hither agen / and wyll and take this cyte  
and set fyre on it: for so saith the Lorde:  
Let it not synke in to your hertis to thin-  
ke thus. Nowe at the Caldes douteles go-  
ne awaye from vs. for I ensuer you they  
shal come agene. for albe it / ye had slay-  
ne al þe Caldes hoste þe fightith yet agen-  
ste you / so that very fewe of them / & that  
wounded to / had ben yet leste eche man  
in his tente / yet shulde these ryse & bur-  
ne vp this cyte. And when the Caldes ho-  
ste was remoued frome Jerusalem for fe-  
re of the Egyptians hoste: Jeremy went  
oute of Jerusalem to go vnto the lande  
of Benjamin to set an order among his  
kynnsfolke. And when he came to the gate  
called Beniamins gate / ther was a cer-  
tayn man / chief of the warde or watche  
called Jerias sone of Seleny the sone of  
Hanany / whiche toke him imputing vnto  
him that he wolde haue slippe from them  
to the Caldes. Whiche thing Jeremy sayd  
was false / sayng I entended no thing les-  
se then to fle to the Caldes. Whom Jerias  
wolde

wolde not beleue: but toke Jeremy and led  
him vnto the rulers. And the rulers being  
angry with Jeremy / beit him & thruste  
him into presone at Jonathan the scribes  
house: for this man was the seif tenant of  
the presone. And so was Jeremy let downe  
into a depe donge and there layed in stoc-  
kis a longe ceason. Then sente kinge Ze-  
dechias & called him fowth to him asking  
him secretly at home in his house sayng:  
Thinkest thou þe this besegynge of this  
cyte now in doing is done of the Lorde?  
And Jeremy answerde: ye. adding also / þe  
thou shalt be deliuered into the handis of  
the kinge of Babylon. And ouer this / Je-  
remy sayd vnto kinge Zedechias: What  
haue I offended ether the / or thy seruans  
tis / or this peple that ye haue thus caste  
me into presone: Where be your prophes-  
tis that tolde you: the kinge of Babylon  
shuld not come agens you / nor yet once in  
to this lande: Now therfore herken my  
sorde the kinge / hear my petition I besee-  
che your fauour / that ye commande me  
no more to be led agen to the howse of Jo-  
nathan the scribe / leste I there dye. Then  
kinge Zedechias commanded Jeremy the  
prophete to be shutte but in þe fore entry  
of the



of the prison/ and to be geuen him euery  
daye a lytel cake of brede with the oute any  
other soden or roasted mete till al the brede  
in the cyte were consumed. Then ther laye  
Jeremy in the entre of the prison.

**T**hen Saphathias sone of Mathan/  
Godolias sone of Passhur/ Iuchal  
sone of Salanie/ and Passhur sone of Ma  
lechy the rulers/ vnderstoning Jeremyes  
sermons spoken vnto the peple in this sen  
ce: Thus saith the Lorde/ who so euer Mal  
abyde styll in this cyte / shal dye ether w  
swerde/ or hunger/ or pestefence. But who  
so go forth vnto y<sup>e</sup> Caldres Mal lyue & sa  
ue the selfe synning their lyfe as a proue.  
For thus sayd the Lorde. This cyte Mal be  
geuen vp in to the handis of the kinge of  
Babylon whiche Mal take it. Wherefore  
these rulers sayd vnto the kinge: let this  
man be put to dethe we praye you. For by  
this meanes he bothe slacketh the handis  
of the soudyers and discourageth the men  
now redy to fyght leste in this cyte/ & dis  
corageth al the peple whyle he preacheth  
siche maner sermons. For he nether se  
keth peace for the peple but rather dethe.  
Then answerde kinge Zedechias. Lo he  
is in your handis / for your kinge may  
not

not denye you any siche thinge. Then to  
ke they Jeremy & caste him into the donge  
of Malchy the sone of Hamalech whiche  
before was in the fore entyre of y<sup>e</sup> prison.  
And they sete downe Jeremy w ropes into  
a dongen wher was no water but myer.  
And Jeremy was rolled & set faste in the  
myer. And when Abdenieche y<sup>e</sup> Ethyope/  
a gelded man & offycer in y<sup>e</sup> Kingis house  
herde that they had caste Jeremy into this  
dungen/ he wente fro the Kingis place &  
spake to the kinge whiche then chaunced  
to sit in iugemēt in Beniamyns gate/ the  
se wordis: Lorde my kinge/ it is not right  
wysely done y<sup>e</sup> these men haue done to Je  
remy y<sup>e</sup> Propete in that they haue caste  
him in to this dongen/ for he shal stoue in  
this same place for hunger/ sith ther is no  
brede leste in y<sup>e</sup> cyte. Then the kinge bode  
this Abdeniech the ethiope sayng: Take  
w the fro hēce at thy plesure xxx. men/ &  
pluck vp the Propete Jeremy from oute  
of the dongen ere he dye. Then toke Abde  
niech these men with him/ and wente to  
Hamalechis house/ where vnder an aune  
by he gote olde clowtis and raggis/ and  
sete them downe to Jeremy with cordis  
into the dongen. And Abdeniech y<sup>e</sup> Ethio  
pe called to Jeremy bidding him put these  
roten



rote clowtis vnder his armeholes betwe-  
ne the rope and his bodye. And Jeremy so  
did/and then they lifted him vp and drew  
him oute of the dongen/and then he abode  
still in the fore entrie of the prison. Thā  
sent kinge Zedechias and called the pro-  
phete Jeremy before him vnto the thyrde  
warde whiche was by the house of y<sup>e</sup> Loz-  
se. And y<sup>e</sup> kinge sayd to Jeremy. I will as-  
ke the a thinge/so y<sup>e</sup> thou hydest nothing  
fro me. And Jeremy answerde Zedechias.  
If I tel it the/thou wylt suerly slay me.  
And if I geue y<sup>e</sup> counsel/thou shalt not here  
me. Then kinge Zedechias made an othe  
secretly to Jeremy in these wordis. As be-  
rely as the Lorde lyueth / euen he whiche  
hath made vs these soules: I swere that  
I wyl not slaye the: nether wyl I deliuer  
the into the handis of these men that thin-  
ke for thy lyfe. Than sayd Jeremy vnto  
Zedechias. Euē thus saith the lorde God  
of powers y<sup>e</sup> God of Israel: If thou go for-  
the at once with oute any stoppe yelding  
thy selfe vnto the princes of the kinge of  
Babylon: thou shalt saue thy lyfe: & this  
cyte shall not be brented w<sup>th</sup> fyre / & thou  
shalt be safe w<sup>th</sup> al thy house. But if thou  
wilt not fle to y<sup>e</sup> kinge of Babylons pryn-  
ces: this cyte shall be geuen vp into y<sup>e</sup> han-  
dis of

dis of y<sup>e</sup> Caldees which shall set fyre on it.  
And thou thy selfe shalt not escape their  
handis. Thā sayd Zedechias to Jeremy.  
I feare these iwes which are fled al redy to y<sup>e</sup>  
Caldees lest I be betrayed into their handis  
and they laugh me to scorn. Jeremy an-  
swerde/they shall not betraye y<sup>e</sup>. Beleeue (I  
praye y<sup>e</sup>) the voice of the Lorde which I tell  
the/ & thou shalt be wel ynoughe and haue  
thy lyfe. But if thou refuseth vtterly to go  
forthe: euē this thing hath y<sup>e</sup> Lorde shew-  
ed me. So/ al y<sup>e</sup> women lefte in y<sup>e</sup> kingis  
house of Iuda/ shall go forthe to y<sup>e</sup> princes  
of the kinge of Babylon: for they are per-  
suaded y<sup>e</sup> thou art deceyued in y<sup>e</sup> thou tru-  
stest so muche y<sup>e</sup> men whiche haue ruled the.  
They/ in whom thou didst put al thy tru-  
ste/ haue set thy fete faste in y<sup>e</sup> myer to leue  
y<sup>e</sup> be hynde. Wherefore/ al thy wyues with  
their chyldeyn wyl fle to the Caldees: and  
thou shalt not escape their handis. For  
thou shalt be takē captiue in y<sup>e</sup> kinge of Ba-  
bylons handis/ & thy cyte brented. Thē sayd  
Zedechias vnto Jeremy. Let nomā knowe  
these thingis / & thou shalt not dye. But  
if y<sup>e</sup> rulers perceyue y<sup>e</sup> I haue comoned w<sup>th</sup>  
y<sup>e</sup> / & so come to y<sup>e</sup> / sayng: Tell vs (we praye  
the) what wordis thou hast addist w<sup>th</sup> the kin-  
ge/ bid nothing fro vs/ & we wil not slaye y<sup>e</sup>  
asking



asking what the kinge sayd to the: thou shalt answer the: I made my supplicacion vnto him/ sithe I am thus caste awaye/ praying the kinge that I might nomore be ledde agen to Jonathas his house lest I there dye: Then came the rulers to Jeremy asking him/ & he tolde them al as the king had commanded him. Whom as sone as he had thus answerde/ they helde their peace. For they knewe nothing of the matter. Then abode Jeremy still in the trye of the prison vntil y same daye that Ierusalem was taken. And al this was done whyle Ierusalem was in beseging and taking.

## The. xxxix. Chapter.

**Decem** **672.** **I**n the nynthe yere of kinge Zedechias of Iuda the. x. moneth came Nebuchadnezzar kinge of Babylon with al his hoste vnto Ierusalem and beseged it. And in the. vi. yere of Zedechias the. iiii. moneth the nynthe daye of the moneth he broke in to the cyte/ and al the rulers and cheiftens of the kinge of Babylon came in and sate downe together in iugement in the open gate/ as Mergal/ Barezar/ Samgarnebo/ Sarsechim/ Rabaris/ Mergal/ Sarezar/ Rabmag/ with al the other kingis of Babylons rulers and capitayns. Whom whan Zedechias kinge of Iuda sawe:

sawe: he with al his hoste fledde & couayed themselves oute of the cyte be night thorow y kingis backe outcharde & so thorow at a prey gate betwene two wallis/ and went forth toward the deserte. But the Caldes hoste persued vpon them/ and toke Zedechias in the playne of Jericho/ and brought him to Nebuchadnezzar king of Babylon in Riblatham in the londe of Hamathe. Where the kinge sayd soze to Zedechias his charge in iugement. And Zedechias sonnes slayne in the sighte of their father in Riblatham/ the kinge of Babylon (after he had slayne also al the nobles of Iuda) he put out Zedechias eyes: & his fete bownde together/ sente him to Babylon. And the kinges palace with y wother comers houses/ the caldes bent vp/ and threw down the wallis of Ierusalem. And the peple left in the cyte/ with them to that fled to him for socour the reste of the comens/ Nebuzaradan chieften of y hoste translated vnto Babylon. But the raskal & poze forlorne wretches this Nebuzaradan chieften lefte still in the londe of Iuda/ and diuyded amonge them the bynyardis and feldis the same tyme. But Nebuchadnezzar kinge of Babylon/ as concerninge Jeremy/ commanded Nebuzaradan



And their cheiften on this maner. Take him to the and be fauourable to him/ and se thou doiste him no harme/ but what so euer he asketh of the/ let him haue it. The Nabuzaradan the archeiften of the hoste/ Nebusassan chieftien of the geldemen & Mergal Sarczer chief auditour w al thot her officers and rulers vnder the kinge of Babilon/ sente & called Jeremy frome the cuntrye of the presone and comitted him vnto Gedolias sene of Ahicam sone of Saphan that he shulde take him home to his house/ and so he dwelled and continued still abrode amonge the peple. But whyle Jeremy was shut in the ctry of the presone/ the worde of y<sup>e</sup> Lorde was shewed him on this maner. Go & tel Abdenemelech the ethiope: Thus saith the Lorde of powres y<sup>e</sup> god of Israel. Beholde I shal bringe to passe my purpose right sharte suctly & nothing plesant whiche I haue decreed vpon this cyte euen this same daye/ thou seing it: In whiche daye/ yet wil I deliuer y<sup>e</sup>/ saith the Lorde: so that thou shalt not come into the handis of these men whom thou fearest so myche. Windowed I shal preserue the frome the swerde so that thy lyfe shal be a proue vnto thyselfe because thou doist trust in me saith the Lorde.

The

The argument of the xl. Chapter.

This Chapi. with certayn other folowing declareth the miserable ende of the cite nowe taken and the peple overcome. For the ingracious reamnant wer so tossed aboute and discorded amonge them selues one betrayng a nother: that the prophcey of Moses as the Lorde thretened them was now verifed on the/ euen this: That they shulde be overcome and led captiue into their enymes land: he wolde persecute them still with swerde.

The xl. Chapter.

Now the Lorde dealt with the Jeremy After that Nabuzaradan archeifte of the hoste had deliuered him from Bania/ whither he had led him downe among al the other captiues of Ierusalem and Iuda. This Nabuzaradan called Jeremy vnto him saying. Thy Lorde God testified feruently this same calamite to fal vpon this place: wherfore the Lorde hath brought it vpon them & fynished it accordinge to his worde/ because ye sinned agest the Lorde & obeyed not his voyce: Wherfore this mysery is chaunced vnto you. Now therfore/ so: I loose thy bondis whiche ar now vpon thy handis: and if it please the to go with me to Babilon/ come: for I wil chourisse the & se thou wantest nothinge. And if it lyke the not to go w me:



me: abyde here stil. Beholde al this lande is at thy pleasure/ dwel in it where it lyke the best/ and it lyke the not to dwel a brode a lone: go dwel with Gedolias sone of Ahikam sone of Saphan whom the kinge of Babylon hath made gouernour ouer the cite of Iuda/ and abyde with him amonge the peple/ or els wher so euer it please the. And the archeistey of the hofe gaue him mete and drinke and rewardis & letc him go. Then wente Jeremy vnto Gedoliam sone of Ahikā vnto Masphat/ and dwelt with him among the other peple lefte in the lande. And when it came to the ears of al the pety capitayns in Iuda disperised with their felowes thow the fildes that the kinge of Babylon had made Gedolia son of Ahikam ruler of the lande/ and that men women and chyldeyn with the pore men of the lande whiche wer not led captiue to Babylon/ al shuld be vnder his donunyon: they came to Gedoliam in Masphat. Ther came Ismael the sone of Natanie/ Johanna and Jonathan sonnes of Lare/ Saraias son of Chanhumeth/ and the sonnes of Ephai the Metophatite/ Zemeias sone of Maachathi with their felaws. And Gedolias sone of Ahikam sone of Saphan swore both to them and to

Of Jeremy the Propheete. fo. lxxv.  
to their felows in this maner. Fere not to serue the Caldes/ dwel ye stil in this lande/ and serue the kinge of Babylon/ & ye shal prosper. For I meselfe lo/ dwel in Masphat to gouerne and be hed in the Caldeis name to answere & to contente who so cometh vnto vs. Go ye therfore and gather your grapis to make wyne/ gather yn your whete/ corne/ and oyle/ and lay it vp in your garners/ & dwel stil in your townes whiche ye holde. Then al the Iwes being among the Moabites and Ammonitis in Idumea & in al these regions vnderstandyng that the kinge of Babylon had geue Gedolia sone of Ahikam sone of Saphan to be ruler of the reanmant left in Iuda retourned from euery place whither they had fled before/ and came into the lande of Iuda vnto Gedoliam in Masphat and gathered grapis and grete plenty of corne. Then came Johanna the sone of Laree and al the pety capitayns disperised thow the region vnto Gedolias in Masphat sayng vnto him: knowst thou not howe Baalis kinge of Ammon hath sent Ismael sone of Nathan to slaye the? And yet Gedolias beleued them not. And Johanna sone of Lare sayd vnto Gedolias preuily in Masphat these wordis: Wilt thou



thou that I go and slaye Ismael sone of Nathanie so y none be aware of it: wherefore shulde he slaye the and the Iwes also whiche be gathered vnto the/ to scatter the awaye and so the reste of Iuda vtterly to peryshe: And Gedolias sone of Ahikam sayd vnto Johanna sone of Caree. Se thou doist it not/ for they be but lyes that are tolde of Ismael.

**I**n the seventh moneth came Ismael y sone of Nathanie sone of Elisame/ whiche was of the kingis blode w the gretest aboute the kinge & with x. mo of their conspyred complices vnto Gedolias sone of Ahikam in Masphat where they sate downe to meate altogether. And Ismael the sone of Nathanie start vp with his. x. conspyred complices that were w him/ and smote Gedolias sone of Ahikam sone of Saphan with his swerde. And so slew they him whom y king of Babylon had made ruler of the lande. And Ismael also slew al y Iwes that were with Gedolias in Masphat and the Chaldees ther lefte to assiste him. And it came to passe y the nexte daye folowing the deth of Gedolias whiche yet was kept secreete: ther came certain men frome Sichem/ froe Si-  
lo and

**O**f Jeremy the Propete Ro. lxxvi.  
to and Samary. lxxx. in nowmber their heads clipped/ their clothes cutte al sadde & careful bringing gistes & sence in their handis to offer them vp in the house of y Lorde. And Ismael the sone of Nathanie goyng forth of Masphat met them comynge a grete pise wepyng. And when he met them/ he sayd: Go your wayes to Gedolias sone of Ahikam. And when they were comen into the midis of the cite: Ismael sone of Nathanie with his conitured slew them by the middis of the dyke or laske. And amonge these. lxxx. me: there were ten that sayd to Ismael: slay vs not/ for we haue tresur in the felde / bothe whete/ barley/oyle and honey. Then he spared them/ and slew them not with their brothern. And the lake into whiche Ismael threw the bodys of the slayne whom he slew for Gedolias sake/ was y same whiche the kinge Asa made for fere of Baase kinge of Israel/ y same lake Ismael filled w the the carkasis. And he led away captiue al y reste of y peple/ as the kinges daughters w al the peple lefte in Masphat: ouer whom Nebuzaradan tharehieften had set Gedolias ruler. And Ismael toke the al & went his waye to go to the Ammonitis. Then Johanna the sone of Caree & al the  
L. iiii. petye



pety capitayns ouer the cōpany hering al this mischiefe that Ismael had done/ toke al their company and wēt forthē to fight with Ismael sone of Mathany/ and fowne de him at y waters of Rabim whiche ar in Gabaon. And when al the peple led captiue with Ismael sawe Johan the sone of Laree with al these pety capitayns and their company / they wer glad. There brought they agen al the peple that Ismael had caried fro Masphat/whiche retourned/ came to Johan y sone of Laree. But Ismael escaped with. viii. of his cōiured fro the face of Johan/ & wente to thāmonitis. Then Johan sone of Laree & al his capitayns/toke al this reste of the peple whō they reskewed & toke from Ismael caried fro Masphat astir the dethe of Gedolias/ whiche were men valeant in batail/ their wyues / chyldern and geldedmen whom they brought agen from Gabaon/ & went & sate downe in Geruth Chimham which place is by Bethlehē / intending so to go forthē into Egypte for fere of the Caldes/ whom they fered for this cause/that Ismael had slayne Gedolias sone of Ahikā/ whō the kinge of Babylon had made ruler and ouerseer of the lande.

The. xlii. Chapter.

Then

Then came al these gonerners / as Johan sone of Laree/ Jezanias sone of Hosie & al the peple from the leste to the moste sayng vnto Jeremy the Prophete. Here our petition (we beseeche y) that is/pray for vs vnto thy Lorde God for al this remnaunt here leste of so many / which ar now very fewe ( as thou seist vs ) that thy Lorde God wolde shew vs what waye we mought go/and what we mought do. Whom Jeremy the Prophe te answerde. I haue herde you effectuously. So/I shal pray vnto your Lorde God according to your desyer. And what so euer the Lorde answer you/I shal shew it you/ hyding nothinge from you. Then sayd these men vnto Jeremy. The Lorde of trouthe and faithe be our witnes/if we do not astir euery worde which thy Lorde God shal answer concerninge vs / be it good or yll. The voice of our Lorde God vnto whom we sende the/we shal here:that we mought prosper if we obeye the voyce of our Lorde God. Astir x. dayes the worde of the Lorde came to Jeremy. And then he called Johan the sone of Laree and al the headis of the cōpany that wer with him/ with al the peple from y leste vnto the moste & tolde them. Thus spake y Lorde God

L. v. of Is



The .xlii. Chapter.

of Israel vnto whome I haue sente me to laye forth  
your prayers before him. If ye wyl dwell  
stil in this lande / I shal encrease you & not  
destroye you / plante you / and not pluck /  
you vp by the rotis. For I am wel apayed  
and peased as touching the affliction whi  
che I decreed vpon you. Here nomore the  
kinge of Babylon / whom ye yet fere / and  
nede not saith the Lorde. For I shal be wi  
th the you to saue and delyuer you from his  
hande. I wil forgeue and be merciful vnto  
you & bringe you agen in to your owne  
lande. But if ye wil not set your myndis  
at rest to dwell stil in this lande / not obey  
ing the voyce of your Lorde God / sayng  
let vs not abyde here / but go into y<sup>e</sup> lande  
of Egypte / where we shal see no warre nor  
here of any pealis to batayle / nor suffer  
any hunger / ther let vs dwell. Wherefore  
here the worde of the Lorde ye remnant  
of Iuda. Thus spake the Lorde of powers  
the God of Israel. If ye be ful bent to go  
into Egypte / ther to be in exyle: it shal co  
me to passe that the swerde whiche ye now  
fere shal ouer take you in Egypte: and the  
hunger that ye here fere / shal cleue vpon  
you euen into Egypte / there to dye. For  
as many as shal sette their faces ferme  
ly bent thitherwarde there to ease their  
exyle

Of Jeremy the Prophete .xlii. Chapter.  
exyle or banishment / shal dye with the swer  
de hunger and pestilence. Ther shal not  
one of them escape the plage whiche I shal  
bring vpon them. For thus saith the Lorde  
of powers the God of Israel. Lyke as  
my wrath and furye did flow forth vpon  
the inhabitants of Ierusalem: euen so  
shal it flow forth ouer you if ye go into  
Egypte. For ye shal be an execration /  
a wondering stocke / detested / reuyfed & in  
obprobry to men / neuer more to see this lan  
de agene. It is the Lorde that biddeth you  
( O remnant of Iuda ) that ye go not  
into Egypte / and that ye forget not what  
he hath testifed vnto you this daye. For  
ye shulde trappe your owne selues. For ye  
sent me to your Lorde God sayng. Praye  
our Lorde God for vs: And what so ouer  
our Lorde God answere / tel vs: and we  
will do it. Nowe therefore haue I shewed  
you the voyce of your Lorde God: for the  
whiche thinge he hath sente me vnto  
you: and yet wil ye not obeye. Be ye sure  
therefore to dye with the swerde / hunger and  
pestilence in that same place whiche de  
lyte you so gretefully to fle vnto.

The .xliii. Chapter.

And



**A**nd after that Jeremy had lefte preaching to al the peple / al these wordis of the Lorde God: for whose cause he sent him to them: Azarias sone of Hosy / & Johan sone of Laree with al that hearken by presumptuose peple sayd vnto Jeremy. Thou lyest vnto vs: nether hath our Lorde God sente the to commande vs that we go not into Egypte to dwell there. But Baruch the sone of Nery hath let the slip among vs to betraye & deliuer vs into the power of y Babylonys to lede vs captiue to Babylon there to slaye vs. And this Johan y sone of Laree with al the captiues of the hoste and al the peple / obeyd not y lordis wordis that they shulde dwell stil in the lande of Iuda. Then toke he Johan sone of Laree & al the cheiftenes of the multitude & led a waye al the remnant of Iuda which wer nowe come to gather agen from al the nacions amonge whom they had bescattered / to dwell agene in the lande of Iuda as strangers: they toke and led a waye (I saye) men women and chylterne / the kingis daughters / and al them that Nebuzaradan the archieften had lefte with Gedoliam sone of Ahikam sone of Saphan: They toke also Jeremy y prophete and Baruch the sone of Nery & came  
into

Of Jeremy the prophete. Ho. lxxix.  
into Egypte. For they obeyd not y lordis voice. And they came into Thaphnis: & in Thaphnis y worde of y lorde was shewed vnto Jeremy sayng. Take in thy hande grete stones & hyde them in an hole in y ground by the brick wall vnder the doore of Pharos house in Thaphnis in y sight of the men of Iuda sayng vnto them. Thus saith the Lorde of powers the God of Israel: Beholde I shal sende & cal hither Nesbuchadrezar my seruant kinge of Babylon / & set his trone vpon these stones which I haue hid / which shal bende his tente ouer them. For he shal come and plage the lande of Egypte: some with slaughter / some with captiuite / & some with swerde: he shal set fyre on the temples of the Goddis of Egypte and burne them vp / and holde their godis captiue. And y lande of Egypt after this shal clothe hirselfe as the herdsman putteth on his clothes to get him hence in peace. Also he shal also breke the pilers of the temple of the sonne in Egypt and the temples of the Gods of Egypte / he shal consume with fyre.

**T**he sermon shewed vnto Jeremy / vpon al the Jewes y dwell in Egypt in Migdalo / in Thaphna / in Memphis & in the land



the lunde of vatheres on this maner.  
 Thus saith the Lorde of powers the God  
 of Israel ye haue sene al y miserable cala  
 mite whiche I brought vpon Jerusalem  
 & vpon al the cytes of Iuda how they be  
 desolate vnto this daye no man dwelling  
 in them/ & that euen for their synnes whi  
 che they committed prouoking my wrathe  
 whyle they wente and kindled their fyres  
 worshipping strange gods/ whiche nethe  
 they their selues knowe/ nor yet you/ nor  
 your fathers. Albeit yet I sent them al my  
 seruatis the prophetis erly rysing conti  
 nuallv sendinge and monishing in tyme  
 sayng. Se (I praye you) that ye committe  
 not this abominacion whiche I abhorre so  
 grete/ and yet they obeyd not/ nor once  
 moued their eares to them/ to go from their  
 myschaunce to kindle their fyres be  
 fore these strange gods. Wherefore my hotte  
 indignacion & wrathe was kindled & bur  
 ned vpon their cytes & feldis in the stretis of  
 Jerusalem: and so were they made desolate  
 & forsaken as ye maye se euen this daye.  
 Now therfore saith y Lorde of powers the  
 God of Israel. Wherefore do ye so grete wy  
 rednes agens your owne selues to spill  
 your men & womē soules & infantis  
 of Iuda/ so that ye shal at laste leue none  
 a lyue/

a lyue whyle ye prouoke me to anger with  
 y workis of your owne handis kindlinge  
 fyghtis vnto strange Gods in y lande of  
 Egypte into whiche ye are gone to dwel in  
 to be cleue cut awaye/ execrable/ accursed  
 & ignominious among al y nacids of y er  
 the. Remember ye not y synnes of your fa  
 thers: y synnes of y kingis of Iuda/ & of  
 their wyues: your owne synnes & your  
 wyues: whiche ye comitted in y lande of Ju  
 da both in the felde & stretis of Jerusalem.  
 And yet be ye not soze or humbled vnto  
 this daye/ ye fere not/ ye walke not in my  
 lawe and preceptis whiche I gaue bothe to  
 you/ & your fathers. Wherefore thus saith y  
 Lorde of powers y God of Israel Beholde  
 I am fermely decreed to scourge you & to  
 pluckup al Iuda by y rotes: & take y ream  
 naunt of Iuda y bente their faces so stife  
 neckedly to enter into Egypt/ ther to dwel  
 & take their plesures. And they shal be al  
 wasted awaye/ they shal be al smyten dow  
 ne in y lande of Egypt/ & consumed with  
 swerde & hunger. Frome the leste to y gre  
 test shal they dye with swerde & hunger.  
 They shal be an execracion/ abhorred/ won  
 dered at/ cursed and into obprobre. For I  
 shal so byset th inhabitours of y lande of  
 Egypt/ as I haue visited Ierusalem with swerd  
 hunger



Honger and pestelence/that of al the remnant of Juda whiche went into Egypt there to dwell/Malbe none lefte salfe to retorne into y<sup>e</sup> lande of Juda/although their myndes was to come agene: yet Mal ther none retorne but sicke as Mal fle & escape. Then al these men whiche wer preuye to their wyues sacryfying vnto strage gods and al the women ther present in the hole multitude / and al the peple to / that ther dwelled in Egypte in the cyte of patheres/ answered Jeremy on this maner. The sermone whiche thou madist vnto vs in the name of the Lorde/in no maner wyse wil we receyue / but we wil do what so euer goith forth of owr owne mouthe / whether it be sacrificiung vnto the quene of heuen/or offering any other oblacion/ lyke as both we & our fathers haue done before vs/as wel our kingis & rulers bothe in the cytes of Juda/as wel with oute as with in Jerusalem. For then had we plenty of foode/then wer we happye and sawe no plagis. But as sone as we ceased fro sacrificiung to the quene of heuen & from geuing hir gyftis: we were neddy of al thingis & consumed with swerde & hunger. And laste of al: when we women did sacrifice to y<sup>e</sup> quene of heuen geuing hir giftis:

did

did we then make hir kake brede housbandesle/and offred to hir lyquet sacryfices to prouoke hir to anger? Then sayd Jeremy vnto al the peple/ to men and women and al the comens that answered him on this maner. Remembred not the Lorde/the sacryfices whiche ye offred in the cytes of Juda and Jerusalem both with in & with oute/ bothe you and your fathers / bothe your kingis and rulers and the peple of y<sup>e</sup> lande? Did he not reuolue them in his minde? And the Lorde coude suffer no lenger your maliciouse thoughtis and abominacions which ye committed. Was not your lande therfore made desolate / forsaken & so detestable that no man may dwell in it vnto this daye? And euen for this cause/ that ye sacrificed and synned agens the Lorde/not obaing his Voice y<sup>e</sup> ye mought haue had walked in his lawe/ his ordinaucis/& testimonis / for these causes/I saye/ these afflictions & plagis came vpon you/ as this daye wel witnesseth. Moreover Jeremy added vnto al the peple and al the women these wordis. Here ye the worde of the Lorde al Juda whiche ar in y<sup>e</sup> lande of Egypte. For thus saith the Lorde of power the God of Israel/you & your wyues haue spoken y<sup>e</sup> thinge with your mouthes

which



whiche ye haue accomplisshed with your dedis: sayng we wil with oute any stoppe do our owne decreed plesures whiche we haue vowed/that is to wite to do sacrifice vnto y<sup>e</sup> quene of heuē & pow<sup>r</sup> hir forth sy<sup>u</sup> quet sacrifices befoze hir: thus stoutely haue ye set vp your owne set plesures and with oute any restryne haue ye finisshed your own bowes. Wherfoze here ye the worde of the Lorde al Juda whiche dwel in y<sup>e</sup> lāde of Egypt. Beholde/ I haue sworn by my nowne name y<sup>e</sup> is so grete/ saith y<sup>e</sup> Lorde. My name shal nomoze be named in the mouth of any man of Juda/ y<sup>e</sup> he may saye in al y<sup>e</sup> lande of Juda. The Lorde God spueth. For I shal be their watche mā to scourge & not to defend the y<sup>e</sup> they might rest. And al Juda shal be consumed whiche is in y<sup>e</sup> lande of Egypt w<sup>th</sup> swerde & hunger tyl they be cleue gone. And they y<sup>e</sup> shal escape y<sup>e</sup> swerde shal retorne from Egypt vnto y<sup>e</sup> lande of Juda: but these shal be very fewe. And y<sup>e</sup> remnaūt of Juda comē into y<sup>e</sup> lande of Egypt ther to be strangers shal knowe whose word is abyde moste certayne & true of theirs oz myne. And take this for a tokē amōge you. That I wil by<sup>e</sup> set you in this same lāde/ y<sup>e</sup> ye maye knowe certaynly y<sup>e</sup> I wil stablisse my purpose as

tow<sup>r</sup>

towchig your afflictio. Lo/ I shal deliuer by pharao Haphraz king of Egypt into y<sup>e</sup> pow<sup>r</sup> of his enymies which thirste for his life: euē as I deliuered up zedechias king of Juda into y<sup>e</sup> hādis of Nebuchadrezar king of Babylō/ his enemy thirstig for his lyfe.

**T**he wordis whiche Jeremy the Prophete spake vnto Baruch y<sup>e</sup> sone of Nery/ whē he wrote these sermōs in a booke receiued at y<sup>e</sup> mouth of Jeremy/ y<sup>e</sup> fow<sup>r</sup>th yere of Joachim sone of Josias kinge of Juda/ on this maner. Thus saith y<sup>e</sup> Lorde God of Israel vnto y<sup>e</sup> o Baruch. Thou saydst as thou wast in wytyng. Al lasse for sorowe wretche y<sup>e</sup> I am: for y<sup>e</sup> Lorde hath sawced my labours w<sup>th</sup> sorowe & care/ I labored w<sup>th</sup> grete desyer/ & shal I fynde no reste? Thou therfoze Jeremy tel him thus. Thus saith y<sup>e</sup> Lorde. Beholde me/ these thingis which I haue bylded/ I shal caste downe: & y<sup>e</sup> I haue plantes/ I shal pluck vp by y<sup>e</sup> roots/ euē al this same lāde: & gapest thou for any grete promociō oz to be magnified? Be not couetouse nor ambitious/ for lo/ I shal bringe a miserable calamite vpon euery man saith the Lorde: Nethelesse yet shalt thou enioye thy lyfe/ and take it for a bastage. wher so euer thou becomest.



## The .xlii. Chapter.

Here folowe the sermons of the Lorde shewed vnto the Prophete Jeremy: whiche he preched vnto the gentylis.

## The .xlii. Chapter.

To the Egyp-  
tians. **T**his sermone folowing Jeremy pre-  
ched vnto the Egypcijs/as concer-  
ning the hoost of Pharao Necho kinge of  
Egypt/when he was in Tharchannis by  
y flowde Euphrates/wher he was slay-  
ne of Nebuchadzezer kinge of Babylon/  
the fowertth yere of Joachim sone of Josi-  
as kinge of Iuda. ye make redye buckler  
and shylde/ and ye go forth to fyght: ye  
harnes your horse & light vp on their bac-  
kis/ oh horse men. ye sett on faste your sa-  
lettis / ye bringe forth your speres / ye  
shower your swordis and clothe your sel-  
ues with cotis of mayle. But herken hoir-  
we seirs: wherfore seme ye to be afrayde?  
shinke ye now backe: ar your valeant  
warpers thus slayne? fle you so that no-  
ne dare loke backe: Trembling fere mu-  
ste cloose them in saith y Lorde. The high-  
test of fote shal not fle awaye/ nor y strō-  
gest shal not escape. Northwarde by y flou-  
de Euphrates shal they be smytyn downe  
and fall altogether. But who is this that  
smelieth rysing vp lyke a flowde/ rolinge  
lyke a grete rysing water? They ar the  
gypcionis

## Of Jeremy the Prophete Jo. lxxviii.

gypcijs that swell lyke a flowde casting  
oute their streames with so grete noyse: for  
they saye. Let vs aryse & kouer the lande/  
let vs destroye the cytes with the their inha-  
bitours: Set ye to horse backe/ romble for  
the charietis: Set forth ye stronge war-  
ers: ye Morians and Lybeons that beare  
shylde/ & ye Lybeons with the your bowes  
redye bente. But this same daye shalbe the  
daye of vengeance of the Lorde God of  
powrs to take vengeance vpon his ene-  
mes. The swerde shal deuoure them vp &  
be satisfyed/ it shalbe bathed in their bloo-  
de: for the Lorde God of powrs will make  
a sacrificy northwarde by y flowde Eu-  
phrates. Go vp oh Balaad & bringe mede-  
cynable rosen or triacle for the virgen and  
daughter Egypte/ but thou shalt multi-  
plye and make thy plasters in Bayne. For  
the woundes cannot be closed vp. The na-  
cions shal here of thy ignomye: & thy  
infamy shal fill all the lande. For where  
one stronge man falleth vpon a nother/  
shal they not come bothe downe to gither?  
The sermon spoken of the Lorde vnto the  
Prophete Jeremy/ of the setting forth of  
Nebuchadzezar kinge of Babylon to slaye  
and conquere the lande of Egypte. Shew-  
forth thowre Egypte & preche in Mig-  
D.iii. Saso



Balo/Memphi & Taphna sayng. Stande still and make thy selfe redye. For y swe-  
de shal deuoure the in euery partye. Where  
fore ar thy baseaunte men fallne downe:  
Wherefore stode they not faster: For y lo-  
de thruste them downe. Brete was the  
slaughter: For one fill vpo a nother why-  
le they stode takinge their aduysment  
sayng. Herken howe syers/ let vs retur-  
ne vnto our owne folke and natyue lande  
from the edge of the deuouringe swerde.  
Call hence kinge Pharao and tell him/ oh  
Pharao kinge of Egypt/this daye wil be  
thy confusion. As Verely as I lyue/saith  
the kinge whose name is y Lorde of pow-  
ers: That Chabor stande not so faste and  
ge the hilles/nother yet Larnelus recheth  
not so verely vnto y sea/as thissame plas-  
ge shal come. Make y therfore (oh daugh-  
ter inhabytes of Egypte) vessels & pac-  
kes to flit thy waye. For Memphis shal  
be desolate & throue downe that no man  
inhabit hir. Egypte is a fayer fatte wel-  
thy bucke: but there shal come vnto hir a  
prodger w a pricke frome the northe. Hyr  
hyerde soldyers which ar in hir as fatte  
as bullockis shal take the to their fete: ne-  
ther shal they stande and abyde / for their  
slaughter daye/ & tyme of visitaciō shal be  
present.

Of Jeremy the Propheete To the pitti  
present. The noyse of their enymes shal  
sowne vpo them as hard as yerne. For  
they shal come w an host & downe slayes  
w polaxes lyke tre fellers: & hawe downe  
hir wodes saith y Lorde w oute any stoppe  
or choise. They shal excede y swarnige loc-  
ust: fyles & be innumerable. The daugh-  
ter of Egypte deluyers vpo into y powr of y  
peple of y northe shal be ashamed. And yet  
agayn saith y Lorde of powers the God of  
Israel. Beholde I shal dysset the pryde of  
Alexandrye/ Pharao & Egypte/ hir gods &  
kinges/ eue Pharao & the y truste in him:  
And betaketh into the power of the that  
seke their lyues/ eue into y handis of Ne-  
buchadneser kynge of Babylon & of his  
seruatis. And after this it shal be inhabi-  
ted as before saith y Lorde. But thou my  
seruat Jacob fere not/nether dread thou Is-  
rael. For so/ I shal saue y frome a farre &  
thy sede to/ fro y lande of their captiuite.  
And Jacob shal retorne & haue reste/ he shal  
be ryche/ nomā to trowble him. Be not a  
frayde my seruat Jacob yet age I warne y  
saith y Lorde: for I am w y/ & wil make an  
ende of al y naciōs into amōge whō I sca-  
tres y: but of the/ wil I not make an ende:  
but correcke the/ & y w discrecion/ for in no  
maner wyse art thou innocēt & fautesse.  
M.iii. The



Agens  
pale  
stynes.

**T**he sermon of the Lorde shewed vnto  
Jeremy the Prophete agens the pa  
lestynes befoze pharao wonne Bazam.  
Thus sayd the Lorde: Beholde / waters  
shal come downe frome the north & ryse  
vp into a flowde runninge ouer the lande  
and al that is in it / and bothe cytes and  
their inhabitours shal howle at the noyse  
of the conyng of the armie & stampinge  
of their barbed horses / at the makinge of  
their charietis & rombsynge of their whe  
lis. The fathers shal haue no respecte vnto  
their chylderne / their handis shal trem  
ble for fere. And euen the same tyme that  
he shal be present to destroye al Palestyne  
with the other eylandis deuyded from y<sup>e</sup> lan  
de: there shal come a shauyng and chip  
ping vpon Bazam. Ascalon with hir other  
balis shal kepe sylence. Ah how longe  
wilt thou slaye oh swerde of the Lorde?  
How longe shal it be ere thou cease? Re  
tourne into thy sheath / reste & cease. But  
how shuld it cease sith the Lorde hathe co  
manded it and stered it vp agens Ascalon  
& other cytes vpon the sea coastis?

## Chapter. xlvi.

Bitfast  
proude  
Moab.

**A**gens Moab / thus spake the Lorde  
of powrs the God of Israel. Mo be  
to Nebo / for it shal be subuerted / he shal  
be

be ashamed and taken. Also that stronge  
Kirjathaim shal be ashamed & afrayd / he  
shal nomore be the glorious Myninge beu  
tye of Moab. Vpon Esobon shal there be  
taken shewed counsel / Come & let vs cut  
hir awaye from the nomybir of the gen  
tyls / so that she be neuer more spoken of /  
the swerde shal so persecute hir. There shal  
a voyce crye frome horonaim: Destroy &  
kyl. And Moab is alto destroyed / an ou  
te cryinge shal be herde thowm hir villa  
ges. For weping & waylinge shal sty vp  
ouer al the hanging of the hill of luhit:  
and this cruel noyse of destruccion shal co  
me downe and be herde vnto horonaim /  
fle / saue your lyues: And euen vnto y<sup>e</sup> Be  
ry haith of the deserte be ye lyke. Because  
thou didist trust in thy stronge defenses  
holdis and tresure / thou shalt be taken  
awaye to. \* Lamos shal be carped into \* A de  
captiuite / bothe preistis and rulers al to  
gither: And the destroyer shal come vnto  
euery cyte / none shal escape. Dales shal  
perisse / and feldis shal be destroyed / as y<sup>e</sup>  
Lorde hath decreed. Lyfte vp a sygne vnto  
Moab that she may fle away swiftly:  
hir cytes shal be so desolate that noman  
may dwel in them. Cursed be he that shal  
do this worke of the Lorde deceptfully or  
neglis

Bewa  
re / Ho  
me.

\* A de  
uowe  
ring  
cious  
god.



negligently. And cursed be he that holdeth  
backe his sworde from blode. Ful riche &  
fuer hath Moab ben euen from hir youthe  
he/and hath sit at reste carelesse in the mid  
dis of hir fylthy fast layd by ryches. She  
was not yet neuer set a broche/drawne ou  
te of one vessel into a nother/ & is to wyt/  
she came neuer yet into captiuite/wherefo  
re hir verdecut & taste yet abyseth & ends  
wreth/ & hir vigour & sauour is not chan  
ges. But so & daye shal come saith & lord  
that I shal sende hir trussers/whiche shal  
trusse and pak hir by/prepare & ceason hir  
vessels but hir pottis & baggis they shal  
so make to gither & Moab shalbe as mi  
che ashamed of hir Lhamos as euer was  
Israel of Bethel euen thir owne hope.  
Wherefore thinke ye thus/we ar stronge  
and valcunt to fyght: Moab shalbe des  
troyed & hir cytes shal fleup into ashes.  
And hir chosen lusty lance kneightis shal  
be slayne saith & kinge whose name is the  
Lorde of powrs. Moabs dethe & fall is at  
hande / & his miserable calamite cometh  
faste vpon:whom al of his faccion rown  
de aboute him shal lamente and bewayle/  
And as many as knowe his name / shal  
saye. Howe happeneth this so stronge a  
staffe and so gaye a rodder to be thus alto  
broken?

broken? And each thou to/daughter whi  
che dwellest in Dibon shal come downe  
from thy glo:ye & sitte in a dnye thyrste.  
For the destroyer of Moab shal come vnto  
the/and ouerthrow thy stronge holdes.  
And thou / oh inhabitres of Aroer shalt  
stonde by the waye & beholde askinge thez  
that flee escaped/saing what is chaunced?  
For Moab shalbe confounded & overcome.  
They shal howle and cry oute/ & tel it for  
the vnto Arnon that Moab is destroyed.  
And lyke calamite shal come euen vnto &  
playns / vnto Holon Jahazam and Mes  
phat / Dibon/ Nebo / and vnto the house  
of Diblatthaim/ vnto Kiriathaim/ Beth  
gamroth and Bethseon / Kiriath / Basra  
& vnto al the cytes of the lande of Moab  
both farre and nigh. Moabs home shal  
be alto broken/ and his arnie shalbe sha  
ken in pesis saith the Lorde. ye shal ma  
ke him dronken because \* he magnified  
himselfe aboue the Lorde: And Moab in  
his domyte shalbe clapped oute with han  
dis/and be a laughing stocke to. Shal he  
not be a laughing stocke vnto the ( oh Is  
rael ) whiche is fownde amonge the  
ues : Thou shalt be caste forth ( oh  
Moab ) for thy deccyte done agens Is  
rael / ye shal leue your cytes and dwell  
in rocks

Of th  
horne r  
be apo  
where i  
now ye  
ur bra  
cium  
culare

\* 2. tes.  
Moab  
theste  
deccyte



in rockes (oh Moabites) & be lyke doves nestelinge in their hole mouthes. We herde of Moabs pryde/ he was al to proude/ his pryde/ his stoughtnes/ his arrogancy/ his highe lokis were knowne wel ynowghe vnto me saith the Lorde. But for al his pryde/ yet might not his power bringe a bouthe his enforcements accordinge vnto his arrogantie furze. Wherefore I shal yeloute vpon Moab/ and crye/ Moab as lowde as I can/ so that the dwellers at the byrk wallis shal here & bewayle him: And euen with lyke lamentacion as I bewayle the (oh Jazer) shal I lament the (oh byneyarde Sibema/ Thy branches wente ouer the sea: but the branches of Jazer reched but to the sea. But into thy harvest and grape gatheringe shal this destroyer breke in violently. Joye & gladnes shalbe taken awaye frome Charnelus & fro the lande of Moab as it is now gone from Charnelus. Ther shal nomore sweete wyues come vnder the presse/ nor the caffer to the grape gatheringe shal nomore trede in the wyne presse: nother shal ther be any more cappers at al/ which before tyme cuffed & wer herde from Hesebon to Eleale and Jazaz/ whose voyce was herde also from Zoar vnto Hozonaim that wea

Of Jeremy the Propete Fo. lxxxviii  
weary bullok of.iii. yere olde. ye & the watters of Nimrim shalbe desolate to. I shal make a vacacion in Moab (saith the Lorde) from any more offeringe in highe places and from sensing their goddis. Wherefore/ for Moabs sake my herte moorneth lyke an heuy crowde: for they shalbe brought into very scwe/ and yet shal these fewe perisse to. Eury bed shalbe shaven of/ and eury berde clipped/ eury hande bownde/ and al their loynes gyte with sacken. Vpon al y house roofis of Moab/ and in al hir stretis there shalbe wayfaringe and moorninge. For I shal also breke Moab as it were a vyle vessel saith y Lorde/ se/ how he fereth and howiketh/ se how his proud necke is smyten downe: how is he now ashamed: Moab shalbe a laughing stocke and an ensample to al that aboute him. For thus saith the Lorde. Beholde his enmyes shal fle to him lyke an egge & stretche forth his wyngis ouer Moab. Then shal his wallis be taken/ and his towers of defence occupied. Chan Malthe hertis of Moabs balcaunt wayers be lyke a womans herte traueling of chylde. And Moab shalbe so scattered/ that they be nomore any peple/ because they extolled themfelfe agens the Lorde.

We see we no more to Rome me. Moab get no more peter petens ce ace. Beware ye our herde Moab.

ii

ii. The. ii.



For he that shall escape feere or perel / shall fall into the pitte: and he that shall happen to crepe out of the pitte / shall be taken in snare. For I shall bringe vpon Moab euen the howe of their visitacion saith the lord. And they that shall haue strength to flee shall runne into the syer of Hesebon: for oute of Hesebon shall come a gret syer / and flame shall fle oute of Sihon and deuoure both nose noddle and crowne of the stoute proude peple of Moab. Wo be to y Moab / for thou shalt be vndone of peple of Chamos. And thy sonnes and daughters shall be led awaye into captiuite. \* But I shall see that Moab shall come againe here after at their tyme saith the lord. Hitherto is it prophesied of the plage and vengeance to be taken of Moab.

The .xliij. Chapter.

Unto the chyldern of Ammon thus saith y lord. Is Israel chyldlesse / or wante he an hayer? But wherfore then dothe your Melchom occupye and sitte in Bad / and the peple of Melchom inhabite y cyte of Bad: for this cause / so / the tyme shall come saith y lord / that I wil blow up to bataill in Rabbath the cheif cyte of the chyldern

\* Hesebon is here made of the calling of the gentes.

Ammon Moabs brother how they were begotten of their dadd Ken father by

chyldern of Ammon. Rachel shall be desolate / and hir villages brente by. And y chyldern of Israel shall possesse them / which be fore kept Israel vnder saith the lord. Let Hesebon bewile / for it shall be utterly subverted. Let the towne of Rabbath cry oute and gyde themselves with sack / let them wayle wondering aboute their hedges: for \* Moloch shall be carped awaye captiue / both his prestie and princes with him. Wherfore trustest in thy streames which flowe in Bayne of fyerce daughter: thinkinge thy selfe so sure for thy treasure that no man may come to thee. Beholde / I shall caste a fere vpon the / and vpon all that aboute the / saith y lord god of powers. And ye shall be scatred eueri man fro other y non may bringe y men fleing / together againe. But after this I shall restore the captiuite of the chyldern of Ammon. Thus spake the lord of powers vnto Idumea. Is ther no wysdome lefte in Cheman: are these men destitute all counsel: Is their wysdome turned in to naught: fle / turne your backis. Crepe downe into basins ther to dwel of citizens of Dedan. For I shall bringe vpon them the destruccion of Esau euen the daye / of their visitacion. If graue gatherers had come to the / they shulde not haue

his ewer daughter ters rest Gen. 19

\* The admirable filly god.

The calling of the gentes is here prophesied The building of Idumea



not haue lefte y one grape. If theues had come vpon the in the night / they shulde haue robbed y at their plesure. But I shal make bare Esau and so shewe his secretis / that they cannot be hid. His sede shalbe destroyd bothe his brotherne & borderers to / and himselfe shalnot be lefte a lyue.

**i. Petri**  
**iii.** Thou shalt leue thy fatherles chyldern behynd the: but I shal kepethem / and thy wydesows shal truste in me: for thus said the Lorde. Lo / they that were thought vniworthy to drinke of the cup / dranke it firste of al: & shuldst thou then go quyte as innocent? Thou shalt not go quyte as innocent / but drinke as wel as other. For I swere by my nowe selfe saith the Lorde / that Bosra shalbe turned into desolacion / obprobry / contempte and excecration / & al hir cytes shalbe a peruetual wilderness. For I herde verely of the Lorde a messenger sente vnto the gentylis sayng. Be ye gatherid togither and come forth agensst hir / Ryse vp to bataile: for so I shal make the right smal amonge the gentilis / & contemned amonge men. Thy nowe arrogancy and audacite of thy hyghemynde hath the vndone y: because thou contendist to inhabit the holes of the rokis of stone / & to reche vp vnto the hill toppis. But albeit thy ne

thy nest were as hyghe as the egles / yet shal I plucke y downe oute of it saith the Lorde. And Idumea shalbe desolate to: Idumea All that passe forby hyr shal wounder and bysse vpon al hir miserable calamities. Euen as Sodom / Gomor and their cytes aboute them were subuertes saith y Lorde: so shal noman inhabit Idumea: nor yet any mortall man dwell in hir. Beholde / as the lyon cometh vp frome the grene wodes of Iordane vnto the freshe plentuousse pastures of Ethan: euen so shal I thrust forth hir enemye and sterc him vp to runne agensst hir. But who is this yonge man whom I shal chose to do this dede: And who may matche me: Who will wrestle with me: or whiche one amonge al the herdenen may stande in my handis: Wherfore here the counsel of the Lorde / whiche he hath taken & begun vpon Idumea. Here his thoughtis whiche he hath deuised vpon the citezens of Cheman / that y feste of the flocke shal tere them in pefes / & their fayerest habitacions shalbe lefte desolate / and they to. The erthe shal crack at the noyse of their fall: the crye of their voyce shalbe herde in the red sea. Se / their enemye nowinteth vp lyke an egles / he shal come fleing / his wynges spred a brode ouer Bosra



**Bosra.** And then shal the hertes of the mo-  
ste stronge & bolde men of Idumea be lyke  
the herte of a woman traueling of chylde.  
**The bur** Upon Damask thus prophesied Jeremy.  
**en of** Hama and Arphat shalbe shamefully co-  
**Damask** founded: for they shal here right cruel ty-  
dingis. They shal runne here and there  
for fere lyke the sea that cannot reste.  
Damask shalbe fainted hertes and flee.  
Here shal ouerwhelme hit: Anguyshe &  
sorrowe shal betake and holde hit as a wo-  
man traueling of chylde. But shal that  
mery cite so populouse be lefte desolate: ye  
verely. for euen their yonge men shalbe  
smyten downe in hir stretis: and al hir no-  
ble men of armes shalbe layed a slepe the  
same daye saith the lord of powrs. And I  
shal kynde a fyre vpon the wallis of Da-  
**The bur** mask which shal deuoure the houses of Ben-  
**en of** hadad. Vnto Cedar and the kingdome of  
**Cedar.** Hazor which Nebuchadrezar kinge of Ba-  
bylon smote downe: thus sayd the lord.  
Arise and go vp vnto Cedar and destroye  
ye chyldeyn of the cite. Then shal they ta-  
ke awaye their tabernacles / their flockis /  
their skinnis with al their armour / stuffe /  
and substance. They shal also take a-  
waye their Camellis / and close them in  
with the fere rownde a boute. fle / get ye  
hence

hence at once and crepe into caues there  
to dwel of inhabitours of Hazor saith  
the lord. For Nebuchadrezar kinge of  
Babylon hath decreed and sente his ple-  
sure agens te you. Arise and go vp to tho-  
se wyche folke which dwel so suetly saith  
the lord: which haue nether gatis nor  
dore barres / but dwel one frome a nother.  
Their Camellis shalbe stolen / and their  
herdis of beastis drouen awaye. And I  
shal disperse these poked or shauen crow-  
nes into euery wynde / and brynge them  
into destruction / ye and that of eueryone  
of their owne familiaris saith the lord.  
And Hazor shalbe a denne for dragons  
and a perpetual wyldernes / no man shal  
there inhabit / nether dwel there any of  
the sonnes of Adam. The sermon of the  
lord shewed vnto Jeremy the Prophe-  
te vpon Elam in the begynning of the  
raigne of Zedechie kynge of Iuda.  
Thus saith the lord of powrs. Lo I shal  
al to breke Elam his bowe / the cheif we-  
apen of their power: and brynge vpon  
Elam fower wyndis from the fourte pla-  
gis of heuen: and I shal wenowe them in-  
to al these foure wyndis / so that ther  
shalbe no nacion vnto whom Elam be  
not come sleynge for socour.

The bur-  
den of  
Elam.



For I shal so bringe it to passe that Elam  
shalbe a frayd of their enemies / euē of tho-  
se that seke the lyues of them. And I shal  
bringē vpon them y greuousē plage of my  
furiouslye wrathē saith y Lorde. And perse-  
trem w swerde tyl I haue consumed thez.  
I shal set my setc in Elam / a there destroye  
bothe kinge a rulers saith y Lorde. But at  
laste / in processe of tyme / I shal restore the  
captiuite of Elam / saith y Lorde. The ser-  
mon whiche the Lorde spake vpon Baby-  
lon / and of the lande of the Chaldeis vnto  
Jeremy the prophete. Tel it forth vnto  
the gentyls and preche it. Gye them a to-  
ken. Shew it them / and hyd it not. But tel  
them. Babylon shalbe taken. Beel shalbe  
confounded with shame. Merodach shalbe  
taken / hir graue images shalbe shame-  
fully confounded / and their Idolis shalbe  
taken. For ther shal come forth the agens-  
tym / a peple from the north / which shal  
bringē their region into a wilderness / that  
none may dwell in it / nother man nor be-  
ast. For they shal fle and go their wayes.  
In those dayes and tyme saith the Lorde /  
the chyldeyn of Israel / bothe they and the  
chyldeyn of Iuda shal come to gither we-  
ping a hasting to seke their Lorde God.  
They shal aske redely the waye vnto Zi-  
on: and

Of Jeremy the prophete fo. xliij.  
on: and their faces turned thitherwarde /  
they shalbe ioyned to the Lorde in a coue-  
nant neuer to be broken. My peple we-  
re of a long space losse shepe. My herde-  
men led them oute of the right waye / and  
made them to wander in mountayns /  
fro mountayns they wente to lytel hyl-  
lis / forgettinge their own bedde: Who so  
fownde them / deuoured them: And euen  
their enemies sayde we synned not / be-  
cause they are offenders of the Lorde / euen  
that Lorde whiche is the beutiful glorie  
a flower of rightwysnes / and the tyme ho-  
pe of their fathers that preserued them.  
But ye shal fle from oute of the middes of  
Babylon: and get ye oute from the lande  
of the Chaldees: and shalbe as rammes  
that go before y flocke. For beholde / I shal  
stere vp and bringeforth from the north  
region an hoste or congregacion of a gre-  
te nacion agens-  
te Babylon: which shal  
fyghe agens-  
tym / and afterwarde take hir.  
Their arrows shal not rebowne voide  
but steke faste lyke arrows of an experte a  
strōge archer. The Chaldees shalbe a praye /  
and al hir spoilers shalbe satysfied saith  
the Lorde: Because ye reioysed a glozped  
in the treadingdowne of my heretage / ta-  
king your plesure ouer them / lyke y wea-  
son: and

The cal-  
ling of  
the gen-  
tyls.  
Waby-  
lonis Ro-  
me.  
Agens-  
tym  
the king  
som of  
cintichri-  
ste.  
Beel  
their  
oxes / the  
rope.



By bullock ouer hir grasse / neainge ouer  
 them as stallandis: your mother shalbe  
 gretely confounded and she that brought  
 you forth shalbe ashamed of you. She  
 shalbe raskall of al gentyls / desolate /  
 laied laye and dype. The wrathe of God  
 shal make hir al forlathen unable to be in-  
 habited. Whoso euer shal go for bye Ba-  
 bylon / shal sodenly stoppe and wondre  
 byssing at hir plagis. Sette your araye /  
 and ordre your hoste agens Babylon clo-  
 syng hir in rownd aboute. Al þe can handle  
 a bowe / shote at hir: spare no arrows: for  
 she haue synned agens the Lorde. Blow  
 by trompets vpon hir rownd aboute. She  
 hath yilded hirselfe / hir foundations ar  
 fallen / and hir wallis be downe. For this  
 is the vengeance of the Lorde. For they  
 shal take vengeance vpon hir. And as she  
 haue serued other / euē so shal she be serued  
 agayne. They shal caste oute þe sedis man  
 oute of Babylon / and the spythe man in  
 tyme of moouinge. For feare of the dente  
 of þe bloody swerde / every man shal couaye  
 himself home agayn to his owne nacion  
 & fle to his coutrye. Israel is a pore scat-  
 red flocke. Lyons haue scatred them abro-  
 de. The firste lyon þe deuoured them / was  
 the kinge of þe Assyrijs. And þe laste þe shal  
 as to breke their bones is this Nebucha-

Bazar kinge of Babylon. Wherefore thus  
 saith þe Lorde of power the God of Israel.  
 Beholde / I shal viset the kinge of Baby-  
 lon & his kingdom / euē as I visited the  
 kinge of Assyrie. And shal bringe Israel  
 agene vnto hir plesante pasture / & they  
 shal fede vpon Carmelus & Basan: And in  
 þe mounte Ephraim & Galaad shal they be  
 wel filled. In these dayes & this tyme saith  
 þe Lorde. If þe wickednes of Israel be sought  
 for / ther shal none be founde. If the syn of  
 Iuda be sought: it shal not be founde. For  
 I shalbe merciful vnto this litel reanant  
 escaped by me. Ascende (oh auenger) vnto  
 this cruel & lordely lond & viset hir inhabi-  
 tours: take vengeance & laye vpon their bac-  
 kis (saith þe Lorde) & finisse al þe I haue com-  
 manded the. The rumour of bataill & grete  
 destruccion shal fle thorow the lond / men  
 talking / How is this grete hammer of al  
 the worlde / thus now broken alto pises: How  
 hapeneth it that Babylon amonge al  
 þe nacions is thus brought into desolatiō  
 It was I that layd waite for the / & thou  
 wast taken oh Babylon / thou wast es-  
 pyed vnwares / and thus trapped / because  
 thou prouokedst the Lorde to anger. The  
 Lorde layd vpon his house of ordinance &  
 brought forth the dartes of his indigna-  
 tion.

Rome  
 hath knu-  
 ked his  
 ful long  
 tyme.



cion. For this is þe work of the Lord God of powers done of him in the land of Chaldea. These thingis shal come vpon hir at laste: They shal breke ynto hir preuey treasure houses / & leue hir as bare as stones takē & caste vpon an heape. And they shal so cut hir awaye / that nothinge be lefte of hir. They shal destroye al hir haleaunt soldyers and put them to dethe. Mo be to them: for þe day & howe of their visitacion shal be at hande. We thinketh / I here euen now the noyse / bothe of men fleyng and escapen frō the lande of Babylon: which voice or noyse shal declare in Zion þe vengeance of our Lord God euē the taking vengeance for his temple: and also the noyse of men cryinge: Chal vp agens Babylon the multitude of al the bowemen. Pitch your tentes agēst hir roundaboute & none escape. Serue hir after hir owne dealinge / and as she haue done to other / so do to hir agen. For she presumed to boldely agens the Lord / euen him that sanctifyeth Israel. Wherefore hir myghty soldiers shal be smyten downe in the stretis / & al hir noble men of warre shal be layed a slepe together in that daye saith þe Lord. It is I / & I tell it the (\* of thow promysed) saith the Lord God of powers. For þe daye

Rome  
is as  
nich to  
ape as  
nowde.

daye shal come / euen the howe of thy visitacion / and the proude shal fall sodenly and be al to broken / nomā to lyfte him vp agene. I shal sette fyre on his cites / which shal ete vp al round aboute hi. These thingis saith the Lord of powers: The chyldern of Israel & Juda shal suffer both a lyke grette violence and wronge. Whoso haue taken them / shal holde the faste lothe to let them go. But their stronge auenger and myghty redeemer / whose name is þe Lord of powers shal so defende their cause: þe he wil ster vp a dissension amonge themselves / & sette the chyrche of Babylon together by the eares. The swerde vpon Chaldea saith the Lord / and vpon the inhabitours of Babylon / vpon hir rulers / and vpon hir wyse men / the swerde vpon hir soithesayers / & they shal be made foles. The swerde vpon hir bolde haleaunt / and they shal be a frayde. The swerde vpon hir horsemen / chariets / and vpon al the comē people in hir / so that they be al lyke womē. The swerde vpon hir tresurs that they be stolen awaye. The swerde vpon their waters / that they be dreyed vp: For this lande is an image seruer / and delyteth in strange & wondrous inuenciōs. Wherefore these cruel insaciabie satyris / with

the grette  
wyse  
writer of  
their b  
writē b  
rites /  
wher is  
he now  
become



## The .i. Chapter.

marmesaites / apes & mermaydes shal in-  
 habite hir: neither shal she be inhabited for  
 euer / nor dwelled yn from age to age. As  
 he as God subuerted Sodom & Gomorrah  
 their cytes annexed saith the Lorde / euen  
 so shal ther here nomyn dwell / neither the  
 sone of Adam shal inhabit hir. Beholde /  
 people shal come from the north with gre-  
 te power / & many kinges stered vp fro the  
 coosts of y<sup>e</sup> erthe. They bear bowes & buc-  
 kles / they be cruel & mercyles / their noyse  
 is lyke a fyerce swelling sea. They come  
 houerig on horseback / they come forth well  
 armed to fyght agens the / oh daughter  
 Babylon. The fame of these men once her-  
 de / the kynge of Babylons handis shal  
 tremble forfere / Anguisshe and sorowe ful  
 peine shal holde hym as a woman in traue-  
 ling of childe. As the lyd do / cometh vp fro  
 me y<sup>e</sup> grene fennes of Iordane vnto y<sup>e</sup> fatte  
 fayer pastures of Esham: eue so shal I pricke  
 the forthwarde & stere the vp agens hir.  
 But whō shal I chose chiefe capitayne to  
 do this dese? Who is lyke vnto me: or may  
 streyue with me: or whiche one of the her-  
 demay resist my face? Wherefore heare  
 the counsel of the Lorde conceyued agens  
 Babylon / heare his entete entered agens  
 the sonde of Caldēy. That is to wyte / eue  
 the

## Of Jeremy the Propete Jo. xciii.

the most weakē and lowest of y<sup>e</sup> flocke shal  
 teare them in pices. And their most ple-  
 saunt placis with their owne selues also /  
 shal be desolate. Althe worlde shal tremble  
 & quake at the fame of the taking of Ba-  
 bylon / and the rumor of hir shal be herde  
 into a monge the gentyles.

## The .ii. Chapter.

Thus sayd the Lorde. Beholde / I shal  
 stere vp a pestilent wind agens Ba-  
 bylon and hir cytesens whiche ar bete cru-  
 elly agens me. And than shal I sende we-  
 nowers into Babylon / which shal wene  
 hir and destroye hir felds. For they shal  
 close hir in round aboute in the daye of hir  
 affliction. Also vnto the archers and har-  
 nest men enteringe the walles thus sayd  
 the Lorde: Spare not hir men of armes.  
 Of with the hedis of al hir hoste / that  
 they maye lye dead thorow the felds of  
 the Caldes and smyten thorow in hir stre-  
 tes. For Israel and Juda although they  
 haue filled y<sup>e</sup> erthe with their synnes: yet  
 shal they not be forsaken of their God y<sup>e</sup>  
 Lorde of powres & maker holy of Israel / &  
 so lefte vnto the worlde. fle from oute of  
 y<sup>e</sup> middis of Babylon: & let euery mā saue



lesyne  
after/  
the  
riptu.

Himselfe. Let nomā dissemble þ wylkednes  
of Babylon. For the tyme of the vengeance  
of the Lorde is now present. For he wil  
acquyte hir ageyne. Babylon was þ golde  
drinke cuppe in the lande of þ Lorde. Which  
cuppe hath made dronke al þ world. Of  
hir wyne þ peple hath dronke: wherfore  
they are oute of their wittis. But sodenly  
Babylō is fallen / & alto broke. Bewayle  
hir therfore / & laye þ plaster of resyne vnto  
to her woundis / þ if this paradytūre she  
may be yet heales agayne. But we haue  
done our cure (say they) right diligētly: &  
yet is she not heales. Wherfore /  
saie hir / & go our wayes euery mā to his  
owne regiō. For hir iugement is turned vp  
vnto heuē & remoued vp vnto þ cloudis.  
The Lorde hath layd forth our ryghtwys  
nes. Come hithe therfore & let vs put Ziō  
in mynde of þ worke of our Lorde God.  
Sharpe your arrows / & fill your quyers:  
For þ Lorde shal sterke þ spryte of þ kinge  
of Jude agēst Babylon / eue now redy be  
te to destroye hir. For this shal be þ vengeance  
of þ Lorde / eue þ auēginge of his owne  
tēple. Lyst vp your sygnes & shylde vpon  
þ wallis of Babylon / warne watches y  
now / set keepers / laye good a waite aboute  
te. And yet nethelesse shal the Lorde do his  
pur

Purpose decreed vpon þ inhabitours of Ba  
bylon. Whou Babylon whiche haste thy  
situaciō by so goodly grete waters / hauig  
siche riches & so grete trefure / thy ende is  
come / thou maist sit downe and tell vp thy  
wynninge. The Lorde of powers hathe  
sworne by his owne selfe to ouerwhelme þ  
w men as w locustis / whiche shal arina  
te & encourage one a nother agēste þ. Whi  
che Lorde made þ erthe by his might & did  
set faste þ world by his wysdome & stret  
ched abroad þ heuē by his prudence At his  
worde / þ waters in heuē ar yse & swell. He  
callethe forth þ cloudes frome þ coosts of  
the erthe / & changeth thondre into rayne /  
& leadeth forth þ wynde oute of his secre  
te place. Every man is but a foole / if thou  
effemest him of his coninge. Every man  
shal be cōfounded & casteth oz engraueþ  
images. For it is but deceitfully blowme  
& framed to gither of lyes / nether is there  
any brette in it. Wayne thing is arthry / &  
workes worthy to be scorned / in þ tyme of  
their visitaciō shal they perisse. The por  
cion of Jacob is farre vnsyke these thing  
is. But he þ made al thinges whose na  
me is þ Lorde of powers / he is þ met roode  
of his heretage. Thou haste scatered our  
weapens of warre. And I haue for thy sake  
he sca



He scattered the gentyles / & dispersed kyngs  
 & domes. for thy sake haue I scattered horse  
 and man / chariet and him that rode in it.  
 for thy plesure I dispersed men & women /  
 olde and yonge / bachelers and maydes. for  
 thy plesure I dispersed the herdsman and  
 his flocke: the tylnan with his catell /  
 princes and rulers. And now shal I re-  
 warde Babylon / al his cytesens / and the  
 Caldes al that calamite whiche they did  
 to Zion. ye and that your selues lokyng  
 vpon saith the Lorde. Beholde me here vpon  
 the / thou perniciousse pestilent hill saith  
 the Lorde whiche I haue builded al the hole worl-  
 de. It is I (I tell the) shal stretch forth  
 my hande vpon the & rolle the downe fro-  
 me the rockes / and make the a perpetual  
 burning hill / that no man may take ether  
 corner stone / or toppe stone / or foundaci-  
 on stone at the: but thou shalt be a perpetual  
 deserte saith the Lorde. Spredde your ba-  
 ners ouer the londe / blow vpon trumpets vpon  
 the gentylis. Moue ye the nacions to ta-  
 ke vengeance on them. Call vpon these king-  
 domes agens the / Ararat / Minni & Asee-  
 nez / and tell oute Tiphsar to be agens hir.  
 Bynge forth horses lyke swarmes of locustis.  
 Appoynte forth agens hir the peo-  
 ple of Medes with their kinge / princes and  
 al their

al their rulers / ye euey al y hole londe vnder  
 his empery. The shal the londe quake  
 and be ful heuy when the counseles of the  
 Lorde shal come agens Babylon to make  
 the londe of Babylon desolate that nomā  
 inhabit it. The valiant men of Babylon  
 shal nomore defende hir / they shal krece  
 into their holdes / their strength shal fayle  
 them / they shal be lyke women / hir habita-  
 cions shal be brete / hir barres shal be bro-  
 ken / one poste shal come runnynge agens  
 a nother / and messenger agens messenger  
 to brynge tydingis to the kinge of Baby-  
 lon / that his cyte is taken on euery syde /  
 and his fortre is layed and occupied / hir  
 firmes set on fyre / and the souldyers oute  
 of their witte for fear. for thus saith the  
 Lorde of powres y God of Israel. Daugh-  
 ter Babylon hath ben in hir tyme lyke a  
 type plētuousse felde of corne: but shortly  
 after was come hir reppynge tyme. Nebucha-  
 drezar kyng of Babylon hath deuoured  
 & vndone me / he hath made an empty Ves-  
 sel / & swelowed me I p lyke a dragō he ha-  
 the filled his belly w my tendernes. He ex-  
 pelled me & toke a waye my substance / & al  
 I had lefte & did caste me forth vnto Ba-  
 bylon saith y inhabitres Zion / & expelled  
 my blode vnto y cytesens of Calde saith  
 Hierusa-

there is  
 now  
 our bu-  
 der: of  
 ues pe-  
 us (su-  
 er hanc  
 etram.  
 ce



The.ii. Chapter.

Jerusalem. Wherefore thus saith the Lord. Beholde I shall defende thy cause & avenge thy hurt. I shall sowe by her sea & drye up her laynes. And Babylon shall be lyke molle hyllis or graues. It shall be an habitation for dragons / fear and wonder for that there dwelleth no bodye. Then shall they roze together lyke Lyons and Lyons whelpes when they are angrye making their lockes. In their hete I shall set drynke before them / and they shall be drunken for ioye / and then shall they slepe a longe sleape / from whiche they shall not be waked saith the Lord. I shall lede them forth to beslayne lyke shepe lyke wethers & gotes. Howe was Sefach taken. Howe was this noble daughter / flower of all the erthe thus katched. Howe came Babylon into this wondrous stoff amonge the gentyls. The sea swelled & arose ouer Babylon which is ouerwhelmed with hir grete waues. Hir cytes are desolate / hir sonde ouergrown & no man maye come to it / a sonde where no man dwelleth / nor yet any sonne of Adam maye passe thorow it. And euen the same Beel in Babylon shall I byset / and I shall plucke oute of his mouth that thinge whiche he hath so swallowed / And those folke shall no more swarme so faste to him.

Also the

Of Jeremy the prophete. Jo. xcvi.

Also the walle of Babylon shall fall downe. Gette ye oute frome the myddis of it my people / and let euery man saue himselfe from the furiose wrath of the Lord. Let not your hertis faynte nor feare at euery rumour that shall be herd in the sonde. For yere by yere shall ye hear newes & diuerse tydings / now this & then that strange tyrannye and wyldnes / soden & ofte chaunge of rule and empery. Moreouer beholde / the daye shall come that I shall biset the grauen images of Babylon into the utter shame & confusion of all the region: & hir moste dere beloued shall be dede in hir. Heuen & erthe and what so euer is in them shall reioyse vpon Babylon / when these destroyers shall come vpon hir from the north / saith the Lord. As Babylon the widow the dere beloued of Israel: euen so shall the beste beloued of Babylon be thronedowne thorowout all the realme. ye that fle from the swerde / speede you: stonde not still. Remember the Lord in the mean tyme / euen from a farre. And let Jerusalem come into your minde. For we shamed to here of your obbrydes: very shame made vs to hyde our faces / to see vnto the holy house of the Lord. Wherefore so the tyme shall come (saith the Lord)



The li. Chapter.

**L**orde that I shal Viset the graue images of Babylon that they shal toze lyke beastes falling downe thowout al y<sup>e</sup> region. If Babylon be extolled vnto heuyn/ ye & defende hir power w<sup>th</sup> the neuers so highe autorite: yet shal I sende hir destroyers/ saith y<sup>e</sup> Lorde. A noyse ful of complaunte of Babylon/ & grete destruction/ shal be herde frome the sonde of Eldre when the Lorde shal destroye hir: and shal caste oute of hir/ her proude rufflyng wherby they haue swelled & be blowne vp lyke waues of the maigne sea/ & made so grete crackes w<sup>th</sup> the their wordis. For ther shal come vnto hir (euē Babylon I meā) destroyers: whiche shal take hir bascaut men & bryke their bowes. For the Lorde is redy to requyte them/ and the Lorde shal rewarde them abundantly. Also I shal make dr<sup>o</sup>cken (saith the Lorde) hir prynces / wyse men / rulers / hir myghty men / that they shal slepe continually / neuer to a wake saith the kynge / whose name is the Lorde of powers. Thus saith the Lorde of powers. That metuelous thicke wall of Babylon shal be vndermyned & ouerthrowne: and hir proude highe gates shal be brete. And what so euer those gentyles and people haue

**O**f Jeremy the Prophete. fo. ccviii.  
ple haue wrought w<sup>th</sup> so grete and wery labour: it shal peryshe and be brent vp. The commandement that Jeremy y<sup>e</sup> prophete commaunded Sarie / sone of Nerie / sone of Maasie: when he shulde go w<sup>th</sup> Zedechias kinge of Iuda vnto Babylon / the fourt<sup>h</sup> yere of his raigne. This Sarias was cheife tresurere. Jeremy wrote al y<sup>e</sup> calamite that shuld happen vnto Babylon / in a booke : that is to witte al these sermons whiche ar wyrtē agens<sup>t</sup> Babylon. And then he bode Sarie. When thou comest to Babylon: se thou reddest al these sermons sayng: Lorde thou haste decreed vpon this place vtterly thus to destroye it / that noman inhabit it: nether man nor beast: but to be desolate for euer. And whē thou hast all redde y<sup>e</sup> hole booke: thou shalt taye a stonne to it / & caste it into the mid<sup>d</sup>is of Euphrates / sainge. Euen thus shal Babylon synke awaye / and be weyed synking dowe vnder the burden of thaffliccions which I shall laye vpon hir / that she shal neuer more ryse agayne. Hitherto ar continewed the sermons of Jeremy.

The lii. Chapter.

D. ii.

Zede



**lii. Re.** **Z**edechias was xvi yere olde / when  
**gum** he began to raygne: and raigned in  
**xviii.** Jerusalem xi yeres: his mothers name  
**a. ppv.** was Hanital / daughter of Jeremy of Roba-  
 na. And he did euil euen in the eyes of the  
 Lorde / and that in al poyntis as did Joas-  
 chim / because the Lorde was angrie with  
 Jerusalem & Juda / vntil he had caste them  
 oute of his syght. Zedechias fill from the  
**Decem** kynge of Babylon: wherfore in the ix. yere  
**byr** of his raigne / the x. daye of the x. mo-  
 neth / Nebuchadzezar kynge of Babylon  
 cam with al his hoste vnto Jerusalem / &  
 beseged it / but wetheris droue rownd aboute  
 it. And the besege of the cyte endurered vnto  
 the xi. yere of kynge Zedechias. And y  
**June.** the x. daye of the iiii. moneth / the cyte was so  
 famished / that there was no foode for y  
 peple of that lande. Then did all the men  
 of armes breke forth and fled from y  
 cyte by nyght / coming forth by the waye to  
 the gate of the two wallis / thorow y  
 kinges oreyarde / the Caldees compassinge  
 the cyte rownde aboute: & yet wente they  
 their wayes toward the playnes. Then  
 persued the hoste of the Caldees / and toke  
 the kynge Zedechias in y  
 felde of Jericho /  
 wher al his hoste was now scatred awaye  
 from him. And when he was taken: they  
 led

**Of Jeremy the Propete.** **ff. xciv.**  
 led him to Redlatham vnto the kynge of  
 Babylon in y  
 lande of Hemath. Wher he  
 gaue iugement vpon him. And the kynge of  
 Babylon slew Zedechias soner before  
 his eyes: & slew also the rulers of Juda in  
 Redlath. And then he put oute Zedechias  
 eyes / and bowde his fete together / and  
 broght him to Babylon / and put him in  
 custodie or prysone tyll he dyed. The x  
 daye of the v. moneth / the xiv. yere of the  
 raigne of Nebuchadzezar kynge of Baby-  
 lon / came ther Nebuzaradan chiefe ouer  
 his hoste & deputye for the kynge vnto Je-  
 rusalem / & did set fyre on the house of the  
 Lorde / on the kinges palace / on al y  
 houses in Jerusalem / and so brente vpon al the  
 goodly and grete houses. Moreover al the  
 hoste of y  
 Caldees / ther being vnder this  
 cheif capitayne throwdowne the wallis  
 rownd aboute Jerusalem. And the raskel  
 of the peple there lefte in the cyte / & sicke  
 as fled to the kynge of Babylon with the  
 multitude of the artificers left behynde /  
 Nebuzaradan tharcheiften ouer y  
 hoste ca-  
 ried a waye with him. But the poore peple  
 of the lande / Nebuzaradan cheif capitayn  
 left behynde still to plante and kepe y  
 vines and to tyll the feldis. The brasen pis-  
 ters that were in the house of the Lorde  
**liiii.** with



with their fete/ and the grete brason lauer  
 in the house of the Lorde/ the Laldes bro-  
 ke in pices/ and caried awaye all the me-  
 tall of the vnto Babylon. The kalderne/  
 tonges/ knyues/ spynkles/ spones/ and  
 al the brason vessels wherewith they mini-  
 stred/ they toke all awaye: water pottes/  
 hippes wheryn they put sence/ takerdis/  
 basons/ candelstickis/ morters/ cuppes/  
 of whiche some wer al of golde and some  
 syluer/ the cheif capitayn toke awaye w  
 him. The waight of bothe the pilers & of  
 but one of the lauers/ & of the vii brason  
 open that boze vp the sockets or fete/ whi-  
 che kynge Solomon made for the house of  
 the Lorde/ the waight (I saye) of the metal  
 of al these Jewels and vessels was aboue  
 mesure. For one piler was xviij cubits  
 highe/ and the rope that went aboute it  
 was vii cubitis/ and it was fower syn-  
 gers round aboute/ and vpon y toppe of  
 this rope/ was ther stāderds of brasse/ of  
 whiche eche was v cubitis highe/ & ouer  
 these toppestonderds was ther a kel or  
 nette closinge round aboute the pome gra-  
 nets; and al was of brasse. After this ma-  
 ner wer bothe the pillers facioned and  
 garnished with pome granets/ of which  
 ther wer Lxxvi. & al hanging/ as it were  
 in the

in the ayer/ closed vnder this kell. This  
 Nebuzaradan the cheif capitayn/ toke Sa-  
 rias the cheif preist and Zephoniam the  
 preiste next vnder him and the iii keepers  
 of the bestre. And oute of y cyte he toke a  
 gelded man/ which was master of the kin-  
 ges garde/ and vii men that wher the kin-  
 ges seruats which were founde in y cite.  
 And at laste/ he toke awaye the cheif scry-  
 be/ whose offyce was to byll the peple into  
 the hoste/ with lx other men/ which were  
 of the peple of the lande and founde in the  
 cyte. These (I saye) this Nebuzaradan the  
 archeisten toke awaye. And caried them  
 to Beblatha vnto the kinge of Babylon.

And the kinge of Babylon slewe them  
 in Beblatha in the lande of He-  
 math. And thus was Juda  
 translated & led capti-  
 ue oute of their  
 owne lande.  
 Be.

D. iiii.

The



# The Lamentacions.

This is the some of the peple led awaye  
into captiuite of Nebuchadrezar.

**I**n the vii yere of his raigne he  
led awaye. iii. M. .c. .xxiii. In y  
viii yere of his raigne. Nebu  
chadrezar led awaye captiue  
from Jerusalem. viii. L. men  
and. xxxii. The xxiii yere of Nebuchas  
drezar/ Nebuzaradan cheif capitayn a rus  
ser ouer the Iwes/ led awaye vii honderd  
c. .xlv. The hole some of al the captiues  
iii. M. and. vi. L. It came to passe in y day  
y lxxiii. yere of y captiuite of Joachin king  
geof Juda the. xxxv. daye of y vii moneth:  
y Neuil Merodach kinge of Babylon/ y sa  
me yere y he raigned / wolde restore Joa  
chin kinge of Juda vnto his dignite: and so  
brought him oute of the prison: And the  
re talked with him very ientely: And or  
dened him a kingis seat aboue the place  
of other kingis that were w him in Baby  
lon. He charged y clothes of his captiuite.  
And he did ete at the kinges coste al his  
lyfe. Also he had his lyuinge continually  
geuen him of the kinge of Babylon / for  
euery day. a certayn allowed him vntyl  
he dyed.

The

# Of Jeremy the Prophete. fo. L. i.

The lamentacions of Jeremye. Which he dis  
sit a weeper moorninge vpon Jerusalem: a vpon  
the miserable fall of the Iwes: after that Juda  
was led awaye into captiuite and Jerusalem  
left desolate/ lamenting on this maner. Eue  
ry Verse hauinge before it orderly an He  
brew letter after their. A. B. C.

The. i. Chapter. Aleph.

**H**ow now sitteth this cyte  
as a lone/ some tyme so popu  
lose: Whiche was the moste  
haunted amonge al nacions/  
how is she now become so ly  
ke a wedowe: Wh lady of prouinces/ how  
art thou thus distressed and brought vnto  
der tribute?  
Beth.

She passeth ouer the night waking and  
wepinge. She watereth her chekis with  
bitter teres. For ther is not one of al hir  
louers that wil confort hir/ euen hir next  
frendis aboze hir/ and ar become hir eny  
mes.  
Gimel.

Juda is taken/ for hir lyinge downe/ and  
for hir manifolde false worship she now  
dwelleth emonge the gentyls. She hath  
lytel reste. Every man that persued hir/  
toke her. And she dwelleth amonge hir  
enymes.  
Dalet.

The wayes to Zion/ moorne: because no  
man may co

\* Hir lo  
uers and  
nexte  
frendis  
ar hir  
goddis.  
\* Gen  
tyls ar  
haithen



may come vnto hir solempne festis / al hir  
gates ar desolate. Her priestis wayle: hir  
maydens vntyred ar right careful / and  
he hirselfe hath a sorrowful herte. He.

Her enymes flewyn vpon hir hed / & scorn-  
nefully reuyled hir: for the Lorde scour-  
ged hir for hir manifold synnes. Her chyl-  
dren were drouen a waye captiue before  
their aduersaries. Dau.

All the beutye of the daughter Zion is  
perished & gone. Her rulers ar lyke rams  
nes / that can fynde no pasture. They be  
so tagged and harped a waye before their  
persuers / that they ar breathlesse. Zain.

Jerusalem remembresth both the dayes  
of hir affliction and rebellion / & also the  
dayes paste of hir wealy prosperite / euen  
whylis hir peple fall downe vnder their  
aduersarys handis / wouman to helpe them /  
Their enymes beholde them / and scorne  
their sabbath dayes. Beth.

Jerusalem for hir abominable and so  
manifold synnes / is thus translated &  
tossed from place to place. All that looked  
vpon hir / contempne hir: for they sawe hir  
shameful secreete partes. Euen he hirselfe  
bewayleth her state being a shamed of  
hir owne selfe. Beth.

Hir vnclemens runneth downe round a-  
bout

boute by hir helis / He cōsydered not what  
wolde folowe and be her ende / & so to haue  
come downe from hir pryde: wherfore he  
sitteth comfortlesse / nether can he save  
hirselfe. Lorde beholde my affliction / for  
my enemie preuaileth against me. Jos.

Her enymes stretch forth the their handis  
vnto al hir moste precious thingis / euen  
before hir owne face. That is to saye / he  
saw the haithen come in and oute of hir  
holy secreete place of the temple / which  
thing I forbode / that is to wit that they  
shulde not come into thy chirche. Laph.

All hir peple sought their brede with  
wayfinge / euey man leyd out his moste  
precious wellis for meat to saue his ly-  
fe. He Lorde and beholde how vile I am  
made. Lamed.

Whye all that passe forby this waye /  
Beholde and se: If any sorrowful heuyne  
hath so plucked down any as it hath done  
me / with whiche sorowe and heuyne the  
Lorde hath scourged me in the daye of his  
terrible wrathe. Mem.

He sente down fyre frome aboue into  
my bones / he sente a nette for my fete /  
and threwe me wyde oen: He left me des-  
olate / and in a perpetual moorninge.

Nun.

The



## The Lamentacions

The yoke of my trasgressions/his hande  
he spreade prepared: He lyfted me vp and  
wrothe it aboute my necke/my strength fil  
away. The Lorde betoke me into the hande  
of them whence I could not deliuer my  
selfe. **Samel.**

The Lorde destroyed al the grete men  
that were with me: He bode me to a feste of  
the destruction of my no wy chosen. Euen  
as in the wyne presse/the Lorde pressed out  
the virgen and daughter Juda. **Ain.**

Wherefore/I wepe and my eyes water:  
for farre fro me is any comforter/whiche  
shuld restore me to my selfe agene. My son  
nes are caste oute of the doores/for my crye  
me hath preuayled. **Pe.**

Zion playeth her hande a brode/nether  
is there any that wil comfort hir: the Lorde  
hath brought vpon hir thynnes of Ja  
cob round aboute hir: And Jerusalem  
standeth in y<sup>e</sup> middes of them lyke a man  
strouse woman. **Zadik**

The Lorde verely is right iudice/but I  
haue offended his presence. Hear (I beseech  
you) al manner of peple/and consyder my  
heuyenes: My maydes and my yonge men  
are led awaye captiue. **Kuph.**

I call my louers/but they deceyue me:  
I call my priestis and the alder men of my  
cyte:

## Of Jeremy the prophete Fo. L. iiii

cyte: But these are all perished in the tyme  
of samyn seeking to sustayne their lyfe.

**Res.**

Beholde Lorde/for I am sore scourged/  
my bely rombleth/my herte wambleth in  
me/and I am withorte for the ful of bit  
ternes/the swerde maketh me a wydewe/  
with in I am lyke dethe. **Sin.**

They hear my wayfinge/but they cease  
to comforte: Al myne enemyes hering  
of my calamite/reioyse. For thou didist  
cause it. Thou shalt call and bringe forth  
a tyme/when they shall be made lyke me.

**Thau.**

Thou shalt cast vpon them grete cala  
mite: Thou shalt pluck them a waye for  
their wykednes: euen as thou hast cutte  
me a waye for myne. My sorowful moor  
ning is endlesse: & my herte is ful heuye.

**The. ii. Chapter Aseph.**

**H**ow hath the Lorde derkened the  
daughter Zion in his wrathe: Ha  
th he so scatered the noble bande  
of Israel from vnder heuen that he hath  
forgotten his fotehole in his anger: Betwixt Juda is  
The Lorde casted downe Bedesinge al here cal  
the gloriouse beutye of Jacob/with oute les/god  
any fauour: He throwed downe in his ire his for  
gnacion the stronge defensie of the daughter hole.

**ter Ju.**



## The Lamentacions

ter Juda: & layd them on the erthe: he prophaned his kingdome & rulers. **Gimel.**

In his heuy wrath he also broke the power of Israel. He caused Israel to be handeles of their enymes: and burned vp Jacob with the flame of fyre wastinge all rounde a bout. **Dalet.**

He bent his bowe lyke an aduersarye/ and stretched forth his right hande lyke an enymye: & destroyed al thingis plesant to beholde in the tabernacle of the daughter Zion: he powred forth his wrath lyke fyre. **He.**

The Lorde became an enymye/ & threw downe hedelinge Israel: he casted downe al their palaces/ with al their stronge defences/ & encreased heuyenes euen perpetually vnto the daughter Juda. **Dau.**

He also dispersed his tabernacle which was lyke paradise/ and did put downe his solempne festis. The Lorde did oute of mynde in Zion solempnities & sabbath dayes: & in the fury of his indignacion & wrath/ he layed open kinge and preiste for euery obprobrious reuelinge. **Zain.**

The Lorde repeated his owne auter/ he was angrie with his secrete holy place/ and gaue vp his wallis with turrettis into the handis of their enymes/ which make a

Of Jeremy the Pro. Lha. ii. Jo. L int  
be a noyse in the house of the Lorde as it had ben in one of their solempne festis.

**Heth.**

The Lorde determined to destroye the wallis of the daughter Zion/ he drew for the his syne and turned not his hande tyl he had cast it downe: wherfore the turrettis with the wallis thzone downe moone bothe together. **Et.**

His gates were caste downe to y grownde/ their barres wer also broken. His kinges and rulers wer led a waye vnto the bairthen. They ar without lawe & prophete/ & vision from the Lorde. **Jod.**

The aldermen of the daughter Zion sitte downe with sylence on y ground/ their headis bespreigned with ashes/ & themselves girt with sack. The Virgens of Jerusalem cast downe their headis to the ground. **Laph.**

Abundance of teiris wasted my eyes/ my bowels rombled with in me/ my syuer was powerd forth vpon y grownde for the destruction of my peple/ when the chyldren and soukingis famessed and filledowne in the stretis of the cyte. **Lamed.**

Each when they wolde saye to their mothers/ where is the meat and drinke: And as they thus sayd/ they filledowne in y stretis as



## The Lamentacion

tis as men wounded / and some leete their  
syues in their mothers bosomes. Mem.

By what thing might I certifye the / to  
what thinge might I compare / of daugh-  
ter Jerusalem: what thinge might I ly-  
ken the to: with what thinge might I con-  
ferre the of Virgen and daughter Zion:  
for thy destruction and wound is a sea  
unsearchable: Who maye heale the: Nam.

Thy Propheetis looked the forth Bayne  
and foliſſhe thingis / yet her wylde they  
utter and tel the thy wickednes / that they  
might haue turned a wyfe thy captiuite:  
But they looked forth falsely burdens for  
the & deceyuable dispersions. Sanech.

At that passed for by the / clapped their  
handis at the / they hyſſed and waggd  
their headis vpon the daughter Jerusa-  
lem saynge: Is this the cyte that every  
man praysed to be so fayer in which al  
wylde delighted: Ain.

All thy enemyes mocked & moewed vpon  
the / they hyſſed & gremmed saynge / let vs  
deuoure / for the tyme is come: that we lo-  
ked for / we haue fownde and sene. pe.

The lord hath performed his thought  
and fynished his worde decreed in tyme  
passe. He hath destroyed and spared not:  
He hath made thyn enemye glad over  
the / and

Of Jeremy the Pro. Chap. ii. Ho. L. V.

the / and exalted the power of thy aduers-  
fayrys. Zadic.

Let thy herte crye vnto the Lorde of cy-  
te / daughter Zion. Let thy teris flow out  
lyke a ryuer daye and night / take the to  
no reſte / nor let not the apple of thyn eye  
ceasse. Kuph.

Aryse and praye be night in the begin-  
ninge of the watche / power out thy herte ly-  
ke water before the Lorde / lyft vp thy han-  
dis vnto him for y<sup>e</sup> syues of thy lytelons  
which perisse for hunger in the headis &  
endis of euery strete. Res.

O Lorde & beholde / wherefore hast thou  
thus plucked vs awaye: hath it any where  
be sene women to haue eaten their owne  
chylde of a spaine longe: Hadye ther be  
sene priest and propheete slayne in the se-  
crete holy place of the Lorde: Sin.

Yonge and olde ar layd with oute on the  
grownde / my maydes and yonge men ar  
smytē downe with swerde whom thou sle-  
west in the daye of thy wrath / thou hast  
slayne and not spared. Chau.

Thou calledst my neighbours a boue  
me / lyke as vnto a solemne feste / & ther  
escaped none / nor yet any left in y<sup>e</sup> daye of  
the wrath of the Lorde. What I nouris-  
shed & encryased / my aduersarys consumed.

p The



# The Lamentacions

The.iii.Chapiter. Aleph.

**I**t is I that am the very man which  
haue felte the miserable calamite by  
the staffe of his wrath. Aleph.

It is I whom he droue and led/but yet in  
derkenes and not in light. Aleph.

Agensf me he turned and moued his han  
de at all tymes. Beth.

He made ofde my flesshe and skynne/and  
broke my bones to powder. Beth.

He buydded agensf me/and closed me in  
with gass and labour. Beth.

He did sette me in Detkenes as dead  
men for euer. Gimel.

He hedged me in rownd about that I con  
de not scape/and layed moze waight vpon  
my gyues. Gimel.

Ye and albeit I crye and make supplica  
cion/yet he represseth my prayer. Gimel.

He stoppeth my waye with fower squa  
red stones/and made croked my pathes.

Daleth.

He became a waite laynge bere for me/  
a a syon in a prey place. Daleth.

He inuerted my waye and disapoynted  
me of my iourney/he made me desolate.

Daleth.

He sente his bowe/a did sette me vp his  
marke to shote at. He.

He sente

Of Jeremy. iii.Chapiter. fo.E. vi

He sente his arrows into my raynes. He.

I was made a fable/and a perpetual ies  
ting stork to all my pepse. He.

He satisfyed me with bitternes and fil  
led me with wormewode. Dau.

He knocked out my tethe w a stone/a spur  
ned me rolled w his fete in y duste. Dau.

He did put me from al maner rest/so y  
haue no remembrance of any goodnes. Dau.

Thus therfore I thinke with my selfe.  
I am vtterly vndone and altogether for  
saken of the Lorde. Zain

Remember my affliction/my violent in  
jury/wormewode and gass. Zain.

My soule/in earnestly remembringe these  
thingis/melteth a waye in me. Zain.

Whyle yet I call these thingis vnto my  
mynde/I come thus agene to hope. Beth.

That y mercyes of y lorde ar al not wa  
sted/a his goodnesse ceasse not. Beth.

Thy grete faithfulness is lyke the fres  
he morninge. Beth.

The Lorde is my parte saith my soule/  
wherfore I truste in him. Teth.

The Lorde is good vnto y faste beleu  
ge soule y seeketh a asketh aftir him. Teth.

It is good/paciently to suffer/and sof  
tely to waite for that sauing helth from  
the Lorde. Teth.



# The Lamentacions

Wh how goodly a thing is it/for a man  
to take and beare the yoke even from his  
youth?  
Jod.

He setteth alone full still/that is content  
te with himselfe.  
Jod.

He setteth his mouth vnto perthe:if pa  
radise any hope wil offer hir selfe. Jod.

He offereth his cheke vnto the smyter/  
as wel content with obprobrye. Laph.

For the Lorde neuer forsaketh: nor spur  
teth Is a waye for euer. Laph.

But if he cast vs of/yet for his abun  
dant mercye/he forgetteth agene. Laph.

For he scourgeth not/ nor repelleth not  
the chyldern of men of herte and mynde.

Lamed.

(As though he wolde breke & trede vnder  
his fete at that he bownde in prison  
on the erthe)  
Lamed.

To annoyde & turne from mannis iuge  
ment/in y sight of y most highest. Lamed.

Nether to beye vniustly any manis car  
se/the Lorde knoweth it not. Mem.

Who then dare saye/y any thinge is do  
ne w oute goddis comandement? Mem.

Both good & yll/go they not forth of y  
mouthe of the moste highest? Mem.

Wheryn then is man yet lyving so stry  
ge? He is vnfaynt in the goodly actes of  
synne.  
Nun.

# Of Jeremy Chapter.iii. fo. L. V.

Let vs therefore serche & remembre our  
owayes/& turne to y Lorde. Nun.

Let vs lifte vp our hertes & handes vnto  
the Lorde which is in heuen. Nun.

We be verely y synners & the disobedient  
but thou/halt thou not forgene? Samech.

Thou hast harnest thyselfe w wrath/  
and persued vs/thou hast slayne vs with  
out grace. Samech.

Thou hast harnest thyselfe with a clow  
de/that our prayer shulde not pearse thou  
vnto the. Samech.

Thou hast made vs the dregges & dirte  
even abiectes of all peple. Nun.

All our enymes potted and mowed with  
their mouthes vpon vs. Nun.

Fear/sure/a liffinge vp & a throwing  
downe chaunched vpon vs. Nun.

My eyes gushed out water for the thro  
wngdowne and brekinge of the daughter  
which is my peple. Pe.

My eyes power out water & ceasse not/  
because ther apereth no reste. Pe.

When wilt thou se and beholde vs (oh  
Lorde) frome heuen? Pe.

My eye wasteth my herte/for al y daugh  
ters sake of my cyte. Zadic.

My enymes hunted me harpely lyke a  
birde/pe & that with oute a cause. Zadic.

P.iii. They



They thrust downe my lyfe into the pitte/ & layed a stonne vpon me. Zadic.

They powered water vpon my head/ & I sayd: now am I done. Kuph.

I called vpon thy name (oh Lorde) euen from a right depe graue. Kuph.

And thou herdest my voyce/ and turnedst not thy eares fro my sobbing and crying. Kuph.

Thou didist come to me/ euen when I called vpon y: saying vnto me/ be not a frayd. Res.

Lorde thou defendedst my cause/ and redeemedst my lyfe. Res.

Lorde thou sawest my synnes/ take vp/ and defende my cause. Res.

Thou espyedst all their study to hurte me/ & all their counsel agens me. Sin.

Lorde thou herdest their obprobrious reuylingis / and all their thoughtis to hurte me. Sin.

And thou herdest the lippes of them that stode vp agens me/ & their conspirisons day by day/ conspired agens me. Sin.

Thou seist their downsittinge and vpr standinge: \* I am the mater of their songes. Chau.

Requyte them (Lorde) after the worke of their owne handis. Chau.

Reward

Reward them the harpe of their owne herte/ euen their owne curse to light vpon them. Chau.

Follow vpon them/ Lorde/ with thy insignacion/ and pluck them vp by the rates from all that are vnder heuen.

The.iiii. Chapter. Aleph.

**H**ow is the golde thus dimmed/ & his so orient colour chaged? How are the stones of y holy temple disperfed & strewed vnto y endes of euery strete? Beth.

The noble sonnes of Zion / some tyme decked with the purest golde: How are they now lyke etthen potsherdys made with y potters hande? Gimel.

These \* Baniers geue souke their whelpes in their bare brestis: but y daughter of my peple/ now lyke a wylde beast/ dwelleth in the wylernes lyke Struthides. Dalet.

The soukelings tongue cleued to the rofe of his mouth for thirst: the lytel ones asked brede/ but ther was none that wolde geue it them. He.

They that fed somtyme delicately/ dyed in y stretis: & they that were brought vp in purple were now cledde in a torde. Vau.

And y synne of y daughter of my peple/ is reputed greter then the synne of Sodome subuerted in the twinkling of an eye/

P.iii. with

They  
ake  
nges  
me.

\* When  
maides  
dragon  
or sich  
other m  
sters.

\* D: s.  
asked  
brede/ but  
ther was  
none that  
wolde  
geue it  
them.



without any mannis hande. **Zaij.**

**or co all.** Her Nazarens wer whyter then the snowe or mylke / they were roidier than the diamonde or any of the oother precious stones / their freshe beutye did shyne lyke the Saphyre. **Heth.**

But now is their beutye blacker then the very derkenes it selfe / thou woldest not know the in the stretis / their skynnes cleue to their bones / they be withred vplyke a drye bloke. **Heth.**

The slayne with swerde wer beter at ease / then those that perished for hunger / whiche famished for the famyn of y<sup>r</sup> felde **Jod.**

The women naturally ful of pyte / feeded their own chyldeyn with their own handis / to eat them in that miserable famyne of the daughter of my peple. **Laph.**

The Lorde finessed his wrath & powdered forth his hot indignacion / and did sette fyre on Zion / which deuoured his foundations. **Lamed.**

Nether the kinges of the lande / nor yet al the worlde / wolde not haue beleued / that their enymes shuld euer haue comen yn thorow y<sup>r</sup> gatis of Ierusalem. **Mem.**

Whiche thinge / not withstandinge / yet came

came it to passe / for the synnes of her prophets / and myscheif of hir priestes / whiche shed in hir the bloude of innocents.

**Nun.**

So that these blynde betelles went staggering in the stretis / wrestlyng with blode / sayinge yet in y<sup>r</sup> mean ceason / we maye be wred not to touche their clothes. **Samech.**

But cryed vnto every man : fle frome blode. blodeshedinge / auoyde / get ye hence / touche them not. Netheresse thus saying / they cause men to be burned / to fle frome place to place / & at laste neuer more to inhabite their owne countreye. **Ain.**

Wherfore the grimme countenance of the Lorde hath banished them / neuer more to beholde them : for nether they their selues reuerently feres the face of the priestis nor yet had thy any pyte of their elders. **Pe.**

Wherfore euen yet our eyes dazle and fayle / while we loke for our day n helpe sekyng besely sicke folke that canne not helpe vs. **Zadic.**

They layd a waite and made slybet our pathes / so that we coude not go in the stretis : then was our ende come / our dayes wer done / our departing was present. **Kuph.**

**Kuph.**

**P. B.**

**Our**



Our persuers were swyfter then the  
eagles of the ayer / they persued vs in the  
hillis and layed awaite for vs in þe deserte  
Res.

**C**ryste The breath of our mouthe / euen \* Mes-  
sias the Lorde / shalbe taken for our syn-  
nes: of whom we saye / þ in his \* shadowe  
we shalbe saued emonge the Gentyles.

Shin.

Thou therfor ioye a begladde daughter  
Edom / which doist inhabit the londe of  
hus: for vnto the shal come the cuppe w  
the whiche thou shalt be made moyste in  
drinking therof. **Thau.**

Thy synne is fynessed (oh daughter  
Zion) he shal translate the nomore: but thy  
wickednes / oh daughter Edom / shal he dy-  
set / and translate the for thy synnes.

The prayer of Jeremye.



**R**emember Lorde what we  
suffer: se & beholde our ob-  
probrye. Our heretage it  
turned vnto aliauntis / and  
our houses vnto strangers.  
We ar carefull fatherlesse  
chylde / and our mothers sitte houseles.  
Sles.

Sles. We bye our own water whiche we  
drynke: & we bye our woode with moneye.  
Persecuciō hangeth ouer our neckis. We  
labour & yet ar lyke to haue no reste. We  
once yilded our selues bownde vnto the  
gypciōs: but now we ar in like bondage  
vnder Assur to: that yet at þe lyste wyse we  
mought thus ete our brede. Our fathers  
were synners / whiche now we be gone / & we  
bere their iniquytes. The bōde / & seruātes  
ar become our lordes & rulers / nomā to de-  
fyuer vs oute of their hādis. We gete out  
syuinge w grete perel of our lyfe for the  
drought of the deserte: our hydis be tan-  
ned & parched as it were in an ouē / so ou-  
gely is our stormey famyn. They despyled  
womē in Zion / & Virgins in the cytes of  
Juda. The rulers ar hanged vp with the  
handis of their enemies. They did discre-  
rente the face and persone of the elders &  
fered them nothing at al. They drew the  
yongemen aboute by the mēbers teryng  
out their bowels / and hanged vp laddis  
vpon the treis. The elderly men sate no-  
more in iugemēt at the gates / & their yon-  
gemen playd nomore vpon their musyke  
instrumētis. Our hertis ioye fayled. Our  
mery quere is turned into moornige. The  
crowne

Exodi  
xx. deu  
tero. v.  
Jerem.  
xxvi. &  
Ezech.  
viii



Of Jeremy the Propheete.

crowne of our head is fallen of. As lasse  
for sorow: & euer we so synned. For our  
synnes our hert is moorne / & our eyes be  
wasted w<sup>th</sup> bitter teares for & mounte Zion.  
Whiche is now so desolate / that fowes rā-  
ne in it. But thou (oh Lorde) whiche abis-  
dest for euer / and thy seat royal throught al  
ages: wherfor forgettest thou vs for euer?  
Why forsakest thou vs so longer: Conuer-  
te vs vnto the (oh Lorde) and so shal we  
be conuerted. Renewe and restore vs our  
dayes as they haue ben in tyme paste. For  
thou hast now repelled vs longe ynoughe /  
& ben angrie with vs aboue mesure.

The ense of the Propheete Jeremy:  
translated by George Joye.

An. M. D. xxviii. Mense Maii.

To supplie the lefe / take here (Tryste-  
reder) that goodly and godly songe of  
Moses. Where is thou oughtest now  
gloriously to magnifie & prayse God  
for the destruccion and throwing downe  
of our cruel Pharaos the Bishhop of Ro-  
me: no nother wyse they did Moses and  
his churche looue him for drownyng of  
Pharaos: whiche Pharaos fygured our  
bloodye Bishhops of Rome.

The songe of Moses. .ffo. cxi.

The songe of Moses and his Chir-  
che / songen aftir Pharaos dethe  
drowned with his hoste in  
the redde sea.

**I**shal sing with prayse vnto the Lorde  
to the Lorde: For it is he be-  
cause / that is gloriously to be  
magnified. Horse and man /  
hathe he casten downe into  
the sea.

The Lorde it is / vnto whom I cleue: It  
is the Lorde / whom I prayse / he is become  
my helthe and saluacion.

It is he that is my God. Him will I glo-  
rifye. He is the God of my fathers / & euen  
him wil I exalte.

The Lorde is a mighty man of warre:  
Jehouah is his name: Pharaos chariet-  
tis and hoste hathe he casten downe into  
the sea.

His ioyful chosen capytayns ar drow-  
ned in the redde sea / the depe waters haue  
ouerwhelmed thez / they sanke downe vnto  
the botome lyke stones.

Thy right hande oh Lorde is grete & glo-  
riouse in strength: Thy right hande Lorde  
hathe thrust downe the enemye.

To thy grete glory haste thou destroyed  
thyne



thyne aduersaryes: thou sentst forth thy  
wrathe / & it consumed them lyke stubble.

With the brette of thyne anger & wa-  
ters rane together on heapis: so that & ba-  
re botome was sene / the flowing flowd  
stode vp as faste as a rocke. And the bot-  
les water was congeled in the myddis of  
the sea.

The enemye had thought thus / I shal  
follow and take them / I shal deuyse oute  
the spoyle / and satisfie my plesure vpon  
them / I shal draw out my swerde and my  
hande shal slaye them.

But thou didist but blowe with thy bres-  
the / & the sea ranne ouer them: They sank  
downe lyk led vnder & vehemet waters.

Who amonge the goddis is lyke vnto &  
oh Lorde: Who maye be compared vnto  
the in power and myght: who is lyke vnto  
the in magnificence and holynes: who  
is lyke the in reuerent fere / to be prayesd  
doing so wondrousful miracles:

Thou stretchedst forth thy right hande /  
and the sea swelowed them yn.

But in thy mercye hast thou ledde forth  
the thy people whom thou deliueredst: and  
in thy mighty power hast thou brought  
them vnto thy holy habitation.

Whiche thing when the gentyles herde  
of /

of / they were sore troubled / soden sorow  
ful panges fill vpon the philistines.

Then the princes of Edom were con-  
founded with fear / trembling came vpon  
the mighty Moabitis / and al the herdes  
of thyn habitours of Canaan melted for  
fear and sank a waye lyk water.

Let anyt and fear fall vpon them tho-  
row the grete might of thyne arme / that  
they be as still as stones whyle thy peple  
passe thorowe / oh Lorde: whyle this peple  
passe thorow / whom thou haste gotten in  
to thy possession.

Bringe them yn / plante and fyll them  
vpon the mounte of thyne heretage / & be-  
ry habitaciō (Lorde) which thou hast ma-  
de the to dwell yn / euen thy nowne secrete  
sanctuary oh Lorde whiche thy handis ha-  
ue prepared.

The Lorde be kinge evermore to raig-  
ne worlde with oute ende. Amen.

Finis.